The

COMMONWEAL

A Weekly Review of Literature the Arts and Public Affairs

FOUNDED BY MICHAEL WILLIAMS

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Powers Refuse the Pope's Overtures

PIUS XII continues the indefatigable efforts for peace which began with his first message to the world after his accession. Throughout the world this month special prayers for peace are being offered up in accordance with his commands. His broadcast to the French National Eucharistic Congress at Algiers was another fervent plea for peace. In addition to appealing to Catholics and all men of good will and calling upon Divine Providence to avert the catastrophe of another war, the Holy Father is reported to have made direct overtures, looking to a conference, through his Nuncios in Paris, Berlin, Warsaw, London and Rome. Various explanations are given for the unwillingness of everyone but Italy to consider such a proposal. France was said to be fearful of another Munich and considers her dispute with Italy a private affair; she has shown little willingness to make concessions. Britain likewise was far from enthusiastic. The exclusion of Soviet Russia, whom all the Powers are apparently courting, was also a big obstruction to French, British or Polish agreement to such a plan. Germany appeared quite hostile to discussing things at a conference table at which she would be outnumbered, and seemed inclined to stick to her high-pressure bilateral treaty advances. But the world is more than ever conscious of his aspirations, prayers and efforts for peace.

Conferences, Hope and Peace

President Roosevelt's none too tactful invitation to the conference table of a few weeks ago appears to be forgotten. His Holiness has now had the virtual rejection of his plan. But the quest for peace must go on. There must be other overtures and proposals for peaceful conferring brought forward one after the other until the Big Powers in response to the desires of their peoples agree to sit down together at some sort of friendly conference table. Haves and have-nots must come, willing to make concessions to preserve the very existence of the international community and its component parts. The desire and hope of peace must be kept alive in the hearts of men. We should take heart from the words of "Christianus" in the current issue of *La Vie Intellectuelle,* published by the French Dominicans: "Our country is integral with our Christian hope. Praying for our daily bread we have come to understand more clearly the greatness of our earthly nourishment: our work, our hearth, our country. In learning to ask for this bread day after day we have come to know the constant insecurity in which the Christian lives in regard to things of earth. That insecurity is our strength. It is because we are threatened on all sides that we see the solidarity of all things in the Redemption. At an hour when despair would mean death, we must make our brothers live by the hope that is ours alone."

The Duke of Windsor Addresses the World

THE European and American worlds are divided among those who like the Duke of Windsor and those who do not, but all would be compelled to say that his appeal for peace from the battlefield of Verdun was a moving plea. "You and I know that peace is a matter far too vital for our happiness to be treated as a political question. We also know that in modern warfare victory will lie only with the powers of evil. Anarchy and chaos are the inevitable results, with consequent misery for us all. . . . Upon this and other battlefields throughout the world millions of men suffered and died, and as I talk to you from this historic place I am deeply conscious of the presence of the great company of the dead. And I am convinced that could

That Great Task of Peace

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they make their voices heard they would be with me in what I am about to say. . . . I speak simply as a soldier of the last war, whose most earnest prayer it is that such cruel and destructive madness shall never again overtake mankind. . . . The problems that concern us at this moment are only the reproduction on a larger scale of the jealousies and suspicions of everyday life. In our personal contacts we all strive to live in harmony with our fellow-men. Otherwise modern civilization could never have come into existence. Are we now going to destroy that civilization by failing to do internationally what we have learned to do individually? . . . I personally deplore . . . the use of such terms as 'encirclement' and 'aggression.' They can only arouse just those dangerous political passions that it should be the aim of us all to subdue." One can describe this as good sense palatably served up with a sauce of sentimentality, and yet to do so troubles one's conscience. For may this not be just the injection of deep emotion which is needed to carry conviction? And that an appeal so eloquent, and so beautifully expressed, for the Duke's English is as kingly as anything about him, should be made at this juncture is all to the good. Every new appeal to the better instincts of the European and American peoples serves a great function: to make war less likely by giving more time for reflection.

Strategy in the Coal Fields

TECHNICALLY the coal stoppage is not supposed to be a strike or a lock-out this spring—merely the absence of a contract—but coal supplies are dwindling anyway, there are White House conferences, protests from mayors, etc. The operators and miners are remarkly agreed on ordinary issues and the trouble comes from the background of general conditions, erupting in the unfortunate coal industry. In 1937, the average total number of working days of coal miners was 194. The need for coal, especially soft coal, has shrunk and clearly our society has worked out no deft method of putting excess miners in contact with other, more useful work. Then, the United Mine Workers is the principal force in the CIO. It must stand the heat of the widespread attack on the CIO, and many enemies would undoubtedly like to see its resources and morale eaten away through unemployment benefits and failure. The U.M.W. is more and more widely threatened by the AFL Progressive Miners, which, more or less an industrial union itself, still works to the advantage of craft unions in the more general contest. And the Progressive is also said to represent in a degree, especially in the Mid West, the smaller operators against the big, giving an added twist to the complicated knot. It appears inevitable that Mr. Lewis must fight, either to provide his union with the easy protection of a closed shop or else to eliminate the barrier to self protection built by the penalty clause in the old contract, with its fine for striking. Unions can't last simply by being, by accepting the spontaneous loyalty of all workers in their jurisdiction; they must be active, defending their members' and their own rights and income, and on the offense, going and getting and strictly holding the members to defend.

194 Days

Forty-eight State Autarchies

THE COUNCIL OF STATE GOVERNMENTS has become increasingly concerned with the growth of state barriers to commerce which have for a long time been grievously offending businessmen. Last month the Council met and heard a report on a Marketing Laws Survey made for it in record time by the WPA, and now the report is being publicized with the purpose of rousing public opinion against the circumventions of the Constitution by which many states are erecting synthetic tariff walls along a large proportion of the state borders. The system is called "an exact counterpart of the international situation, where each country aims to isolate itself economically to *its advantage* and to the *disadvantage* of other nations." It is most natural that Secretary of State Hull should protest the development. This crippling economic localism is accomplished by the misuse of four types of state power: the power of taxation; the state's police power in the protection of health, which includes the power to quarantine and to impose embargoes; the general regulatory powers in the interest of public safety and morals; the sovereign proprietary powers in regard to conservation of natural resources and ownership of public works and property.

A Less Perfect Union

These are just and reasonable powers, and it is also just and reasonable for states to work for their own prosperity, but the tendency to form "a confederation of forty-eight isolated states, rather than a 'more perfect union' " is just as obviously against the common good of the whole country and eventually of each particular state. The vitality of local communities and regions cannot be built up by cutting them off mechanically from broader areas. When local units undertake jobs they cannot do as efficiently as citizens know they should be done, they wreck themselves and also weaken the structures above them so that the job goes up to the loftiest authority, in our case the federal government. Localists and states' rights people are their own worst enemies when they allow narrow and short-sighted jealousy to draw them into policies and activities which objective examination proves require a wider area of administration and effort.

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Electricity on the Farm

AGRARIAN as one's sympathies may be, there is no reason to long for a return to the wooden plow or harvesting by sickle. There has been altogether too much attention paid to the lightening of the burdens of city and town life through application of power and industry; altogether too little to what the same forces can do for the farmer. It is good that a number of exhibitors in the New York World's Fair have had this in mind, none more notably than that group of power companies which calls itself the "Electric Utilities Companies" and includes every major distributor of power east of the Rockies. They have produced on the Flushing meadows an "Electric Farm" where every conceivable labor and chore is done by electricity. One can imagine the plethora of gadgets to be seen there when one learns that sixty different manufacturers of electrical appliances have cooperated. Stoves, washing machines, irons, kitchen mixers are familiar enough to many of us; we have at least heard of electric milkers, brooders, incubators. But when we see electric apple sorters, potato packers, soil sterilizers we begin to realize how much of the drudgery of farm work can be avoided. Of course all that means cash outlay, and cash outlay on a farm must be weighed by the farmer, else he may spend more in cash than the end product is worth. It is notoriously easier to get cream by hand skimming than by a cream separator if one has only one or two cows. But with all qualifications, there is indeed a "farm of the future," where electricity will play a large part.

Lightening the Burden of the Day

Iowa Demonstration

IT IS INTERESTING to note how often modern experimentation attests to the soundness of very unmodern patterns of living. The contemporary sciences of psychology and sociology, for example, have a good deal that is erratic and destructive chalked up against them; but it must be admitted that they have latterly rediscovered many of the values implicit or explicit in the way of life of the simpler generations before us—values which these sciences themselves had neglected or denied. The effort to rehabilitate the home, the stress on parent education, the perception of the bad effect on children of having divorced parents, the dawning sense that education must be moral as well as intellectual—all belong in this category. The principles elucidated are often pragmatic, the theories often incomplete, the practice often faulty and fumbling; but at least they all tend to the reaffirmation of the truth that the human entity has its own organic needs, lives by its own special laws, is neither chiefly an animal nor chiefly an economic unit. Among these advances is the change that has come about in the institutional care of children. The earlier "wholesale" idea of rearing these unhappy mites as members of a vast hive has steadily yielded to the conception that they thrive best in an environment most like that of the normal, affectionate home.

What Children Need Most

A recent study emanating from the Iowa Institution for Feeble-Minded Children furthers this idea in a most striking way. Beginning with the belief that mental retardation in a child may be caused by the lack of varied experience, and especially the lack of simple affection, a group of physicians assigned thirteen retarded babies to an environment which would correct these lacks. They were provided with play space and materials, put in the care of women, themselves institutionalized and rated as mentally defective but chosen as likely to give their charges a great deal of love. The truly astounding result is that all but one of the babies rounded into normality; seven of them have already been adopted as normal into private homes. Conversely, the same study reports that twelve young children, institutionalized as normal, have dropped behind in development to the point of being listed as deficient: logically but sadly, the other side of the picture. These facts reveal profound things about the human soul—things worthy of study by all who have children in their charge.

Are We "Too Confident"?

A PLEASANTLY provocative half-hour may be had at the expense of M. André Maurois, who writes about us all (again) in the New York *Times Magazine*. Like many of his compatriots, M. Maurois is evidently really fond of us; so when, after saying that we have at last caught up with M. Siegfried's title, and "come of age," he takes us to task for being at once "escapist" and "too confident," we forgive him and settle down to examine the charges. He seems to succeed better with the first than with the second; indeed, the second is worthy of consideration rather because it symptomizes something about M. Maurois, and others like him, than because it symptomizes anything much about us, and his very manner of presentation makes this clear. As to our being "escapist": it is true that our four leading industries are automobiles, movies, radio, beauty products. It is true that we take our movies (and we personally would also have said, our radio) in particular seriously, in the paradoxical double sense that we look to them as a change from reality even while we permit them to mold and artificialize our real attitudes and behavior. It is true too that the movie addict is an escapist of a much more pronounced variety than those of a slightly earlier generation who sought surcease from life's harshness in literature.

Reaction, Anno 1939

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We cannot claim to get from our chief diversion at its best the subtle knowledge of life, the enrichment of mind and spirit, conferred by the novel at its best. But when M. Maurois comes to his second indictment—that we are "too confident"—he reveals something about himself, not it. Indeed, he does not work up to the phrase until his very last line—and only then in a context not germane to his subject. Previously, he has found America restored and secure, it is true—at least inland America with "the din of construction" everywhere, "hearty, exuberant" delegates filling hotels, cultural centers diffusing the best books, the best pictures, the best music—but against all this, he has found neither indifference nor ignorance of the European situation. On the contrary, people are deeply concerned, and exactly informed. Why, then, are we "too confident"? Merely because, in his last paragraph, he has a sudden touch of nightmare, remembering something else altogether, and seeing us in contrast as "this prey, too rich and too confident." This means, evidently, "balanced and not contaminated by hysteria." To the extent that *this* charge is true, we might gratefully say—long may it remain so!

"Mein Kampf" as Propaganda in America

How Critical Are We?

SOME WEEKS AGO, in reviewing the recent complete translations of "Mein Kampf," it was suggested in these columns that the book should be read "unless it lead an untough mind into agreement." That possibility was admitted, but dismissed as unlikely. We now find certain Jews who are quite convinced that there is a real danger for America in the book, that its distortions of history will not be subjected to criticism by American readers but will convince. Z. Tygel, a columnist whose writings appear in a number of English language Jewish papers, has raised the question bluntly. He says: "It is my firm conviction that the speeches of Hitler [and "Mein Kampf"], Goebbels and their ilk, reprinted often in full by the general press, have a tremendous influence on hundreds of thousands of Americans who, thus aroused to prejudice against Jews, fill the ranks and coffers of the ever-increasing number of race-hate groups in this country which, besides spreading anti-semitic propaganda, are actually inaugurating an anti-Jewish economic boycott." One has at once to confess that there is truth to what Mr. Tygel says. Last week we noted the efficacy of Hitler's methods in convincing uncritical readers or listeners. Undoubtedly "Mein Kampf" will make a few American Nazis. Yet there are two consoling elements in the situation, which make one suspect that Mr. Tygel somewhat exaggerates. "Mein Kampf" is very, very long. That goes with Germans; it does not go with our own, more nervous people. And there is a certain blessed laziness, apathy, in men which is a curse to the idealist but a great safety brake for society. There is one more thing to be said. If our people have become so weak-minded, so unsuspicious and even vicious as to accept, in any large numbers, the philosophy of "Mein Kampf," then we will have a dictatorship anyway and we no longer deserve the liberties we have always boasted.

Decentralization to the Land

IT IS now so generally accepted that public relief—home relief or WPA—is a permanent element, that many Americans have already forgotten that work relief and home relief were introduced as temporary emergency measures. An honest, realistic facing of this fact, however, leads to important considerations. Does not the permanent character of the problem call for a different type of solution than that brought forward when it was considered temporary?

Perhaps there is a clue in the WPA report recently made public by Colonel F. C. Harrington. Based on a survey in thirty-two states, it indicated that in rural areas average federal relief checks of $10-$18 monthly were about $15 less per month than comparable urban relief expenditures. Since rural relief was returned to the states three years ago, the monthly checks have been reduced to $12-$15 per month. There is every reason to believe that such rural relief is inadequate, but it is obvious that lower rents and a degree of subsistence farming make cash requirements per family much lower in the country.

The question then becomes, would it not be possible to transplant the millions now on relief in our cities, or at least a good proportion of them, to the land? Take the question of morale. The chief advantage of WPA over the dole is that it endeavors to keep a man employable. It is incontestable that by requiring regular hours at an appointed place, it is superior on this score. Some WPA projects call for industrious energy, although there is a good deal of fact behind the popular identification of WPA with leaning on a shovel. But a far greater degree of morale is characteristic of a man on a farm—particularly if it is his own. Or as the *Catholic Worker* always says, "there is no unemployment on the land."

The aim is not primarily to increase the national food supply nor to divert to food production those engaged in making other goods, for relief families are largely unproductive economically. The list of people and institutions with high hopes for a better balance between farm and industry from decentralization of manufacturing and distribution and a large-scale return to the land is an imposing one. It includes figures like Frank Lloyd

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Wright, the late Patrick Geddes, Paul B. Sears and Lewis Mumford. It has aroused the interest of various important governmental bureaus, witness the informative and inspiring study, "Little Waters." Then there is the group publishing the excellent monthly, *Free America*. There are the Southern agrarians, and distributists who are followers of the economic theories of Chesterton and Belloc. There are educational institutions like the pioneering St. Francis Xavier University of Antigonish, Nova Scotia, religious organizations like the Catholic Rural Life Conference. Such interest is in evidence even at the New York World's Fair.

The experimental communities like King City, Ontario; Hightstown, New Jersey; and the Matanuska Valley in Alaska do not furnish sufficient evidence that projects of this kind would flourish on a national scale. It seems quite obvious that every family has need of cash—either from a cash crop, from part-time employment or from a public relief agency—in any case. It is equally obvious that each family would need sufficient capital equipment to take advantage of the advances made in small machinery—for cultivation, planting, harvesting, storing and preserving. All this must be weighed in the balance of expense. But the compensations of a more abundant life must not be neglected either.

Those who are resigned to the present unhappy state of things have no trouble raising difficulties. They hold that such displacement would be an obstruction to technical progress. They say that the city-dwellers would never live anywhere else; they cannot do without the color, crowds, noise and tempo to which they are accustomed. And years of urban existence have rendered them totally incapable of meeting the task and problems of tilling the soil. There is no question that in addition to material requisites successful farming requires both manual skill and practical intelligence.

One answer to this objection is that among the city-dwellers of today are hundreds of thousands who were brought up in the country. Another is that the ever-present dissatisfaction of the younger generation with things as they are could be turned toward constructive agricultural education and the opportunity to utilize this knowledge. Any application of the agricultural remedy to the unemployment problem would involve selection of the families and young people best fitted and most eager to go. In any case, such transplanting would obviously have to be voluntary; it could not be effected by compulsion here.

Country life, when properly organized, can be made attractive to the present city dweller. The core of each new development should be the community rather than the isolated farm. Emphasis on community—through the local school, churches, cooperative processing and dairying plants, post office, library, recreation hall, cooperative store, etc.—brings much of the sociability so highly prized in the average city block. Common interest in a local business is a solidifying factor.

The farmer of today is no longer isolated as his father was. The most weatherbeaten car brings him to see his neighbors, and new communities might well imitate the hub-like shape of the French village. The telephone, the radio and the coming of television bring the farmer right into the midst of the busy outside world. He has another opportunity to mingle with his fellowmen at the county fair and to exhibit the products of family husbandry and skilled handiwork. Even with the proper modern improvements, life on the farm still calls for unremitting effort, for resourcefulness and skill. But it can well have the widest attractiveness today.

The economics of a large-scale back-to-the-land movement are far more complex and obscure. Professor McCabe recently indicated in these pages some of the questions raised by the productive-home panacea. Any considerable displacement of city population would result in a tremendous increase in agricultural production. Greater consumption would account for some of this, and much would be consumed by its producers. Yet the possibility of greater surpluses remains.

More efficient farming is certainly possible. Under the present Department of Agriculture soil conservation is making great strides, but the possibilities of bio-dynamic farming remain almost unexplored in this country. There is considerable progress in rural electrification. Cooperative marketing is strong, although Murray Lincoln of the Ohio Farm Bureau indicates that cooperative buying of household necessities is still a negligible factor in rural districts. As the various advisory agencies became more active—the Department of Agriculture and its many divisions, state and county agents, state universities and agricultural schools, civic and religious agencies—constructive measures such as the development of diversified cultivation, the planting of trees, and the preservation of woodlands will tend to increase.

One of the most encouraging developments is the 4-H Clubs (Head, Hand, Heart and Health). Through classes, exhibits and various awards, young people in rural areas learn the latest agrarian technique, the designing and making of clothes, the secrets of the kitchen and larder. They develop a hearty enthusiasm for the land.

The problem is complex and initial costs would be tremendous, but the well-being of the nation is at stake. The demoralization of large sectors of our population will proceed apace and life in the United States will be open to the jeers of the dictators unless we show signs of approaching a solution of our greatest national problem. We have not utilized the potentialities of our land. E. S.

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The Revolution of Nihilism

Which is the greater enemy—Hitler or Stalin? The history behind them brings them close enough together for analysis.

By **George N. Shuster**

SOME RECENT platform adventures have made me feel that many Americans are still unaware of what the Hitler revolution actually is. For this they cannot be blamed or censured. Unless one has lived with the thing, its ideology and its action, for a long time, one cannot easily find the bridge across which to proceed from American experience to the new Germany. Note, for instance, this oft-repeated question: why do not those Germans who oppose Hitler fight against him? The query looks simple. But one cannot even begin to answer it satisfactorily unless one digs into the subsoil out of which the major phenomenon of this revolution arises—the phenomenon that it cannot be resisted from within. Digging of that sort is not easy. Yet it can be done, and with every new day one becomes more convinced that it ought to be done.

I should, therefore, like to commend heartily a book by Dr. Hermann Rauschning, which in German bears the title "Die Revolution des Nihilismus." The author was himself a prominent National Socialist, for reasons which add to rather than impair his credibility. He served as president of the Danzig Senate, and prior to that had written important treatises on various aspects of modern political Germany; and he is a devout Lutheran. It has been indicated that an English translation will be available soon.[1] Those who are interested in what is undoubtedly the gravest problem of our epoch cannot afford to ignore the book. My present purpose is, however, not to review it, but to set down a number of reflections to which it has given rise.

How shall one draw the line between the Russian and the German revolutions? Many feel that communism, by attempting to root out belief in God, is the ultimate evil; and they then point out that Hitler is, after all, opposed to the Russian system and must to that extent be condoned or even praised. At any rate, they argue, one ought not to attack the Nazis without at the same time denouncing a far more insidious Bolshevism. In dealing with this important matter, we may ignore any purely logical questions that manifestly suggest themselves. For instance, why should it be necessary to oppose Bolshevism when one opposes Nazism? A man who writes a critique of Bertrand Russell is not usually required to append thereto a dissertation on Nietzsche. I shall, however, attempt to discuss the two principles as principles and then to show what Hitler's opposition to communism really means. It ought to be self-evident that doing this does not mitigate one's detestation of godlessness; but lest it may not be, I shall reaffirm here my conviction that godlessness is the worst of individual and social evils.

The German roots of communism

The communist system has its intellectual roots in Germany, as all of us know. It is specifically Russian only in so far as it has been a revolution—i. e., the product of radical discontent with the social order which preceded it and which many groups considered obnoxious. In all probability the several kinds of cruelty with which it is historically associated, and the nature of its hostility to religion, are unthinkable apart from Russia. Nevertheless the communist system as a system of thought is a totally different thing. This stands and falls with two decisions: first, to build the state in its totality into that structure of society which Marxism has looked upon as the desirable objective; second, to give the individual only a functional importance. Both are concepts which presuppose an "advanced" stage of social thinking. One could not go into a peasant country and announce such a program without further ado. That is why the Russian experiment met with so much bitter and bloody resistance—a resistance not to be identified with White Guards, as some fatuously do, but rather with the Russian people itself. It must have cost millions of lives to put down opposition that was rooted fundamentally in nothing more or less elemental than the fact that there was no equivalence between the Soviet doctrine and the Russia that existed after 1919.

Accordingly it was always possible for some sociologists to reach conclusions about communism which were neither plain nor in accord with all the evidence, but which nevertheless seemed logical. First, they could say that the system ought to work, or at least ought to work better than what had existed in Russia before its time. For there is no doubt at all that (as has been said) the concepts were the product of "advanced"

[1] To be published in the fall as "The Revolution of Nihilism" by the Alliance Book Corporation.

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thinking, while Russia was a primitive country. Second, they could point out that the Kremlin was sinking back farther and farther into something like the Czarist state; and here they were, of course, right because no concept can live in a vacuum, and because the inevitable and therefore tenacious opposition necessarily had its effect. Third, they could say that of all the categories of hostility to Bolshevism, religious values proved least effective. And the reason here was, probably, that religion as Russia has known it may be (for a time) something of which the human being can divest himself or to which he can give a negative connotation. The real enemy, the enemy who cannot be stamped out with terror, is always the enemy who cannot help being there.

Now whence were the concepts of communism derived? There can be no question at all that they were, first of all, extreme formulae for trends toward a planned economy intertwined with imperialistic expansionism which had become manifest in Prussia during the decades prior to the war. We sometimes forget that long before there was any talk of "planned economy" amongst us, one had begun to develop quite automatically by reason of the nature of the Germany military establishment and the character of German world trade. There was a clear trend in Germany toward the cartel system, toward increasing tie-ups between government and industry through social insurance legislation, through government orders, and through enforced investment of funds in state loans. There were, secondly, deductions from the theory of man which had been propounded by anti-Christian thinkers, poets and leaders. If society is really the organism inside which the processes of human destiny are to be carried out, and if those processes are merely the hedonistic digestion of goods economically produced, then the individual is naturally a myth and God a delusion. It matters little whether the theory started with the denial of God or with the denial of man. For God and man always go together—that is the greatest mystery and also the simplest truth in Christian Revelation. But we have sometimes failed to note adequately that to deny man means to deny God, for the reason that we have been thinking in terms of the kind of personal tyranny of which there is so much in human history. For example: it is true enough that upon occasion the Roman Emperor compelled a great number of Christians to lay down their lives. But though that sacrifice was heroic, it was also normal, because life inside the late Roman Empire was for many reasons strongly tending toward Christianity. People might have to die for their faith, but that was only the more reason why others should live for it.

But inside a state constructed in accordance with the German theory we have been discussing, there is no room for that kind of reaction because there is no place for the individual. We shall see in a moment what that means. Before doing so, we must note that German Marxism did not draw all the consequences from the basic doctrines of evolution and economic determinism to which Marx subscribed. The reasons are several. In the first place, the Marxists were not thinking in terms of the state. For when they thought of that state, they thought of a military power and of a caste system from which they had suffered a great deal. Usually they did not even suppose that they could do more than wring concessions from it; and when they viewed revolution as a practical enterprise, they really only imagined themselves getting rid of the oppressor groups. Even in 1919, the Socialists could not muster an army, because none of them wanted to be in an army. Therefore one may conclude that German Marxists failed to realize the import of that union between the state and socio-economic structure which was later to characterize both Bolshevism and Nazism. One reason why they did so is that, generally despite the major elements of their philosophy, they continued to reverence the individual. They said that all men are machines, but they could not quite believe it. The whole trend toward revisionism, which decent post-war conditions would have accentuated, was based upon increasing certainty concerning the rights and functions of the person.

Marxism bears strange fruit

Now just as soon as there appeared in Germany a doctrine which welded the old conception of the German military state to a theory of planned economy on the basis of an evolutionistic philosophy, something was bound to emerge which would, for the first time in man's history, really accomplish what Lenin set out to do. For German society is, first of all, a highly developed society. In its basic engineering aspects, it was as well coordinated thirty years ago as the majority of national societies are today. But far more important than this has been the steadily increasing economic subservience of the individual. War, inflation and the reconstruction of trade reduced the overwhelming majority of independent Germans to a position of dependence either upon the state or upon a wage. In short, the very time when Marxism failed was the time when the principal economic tenets of *Das Kapital* became verities in practical German life. In the second place, cultural and religious values came to seem luxuries. The reasons why this was so are many and cannot be gone into here. We shall note only the fact that older forms of economic organization continued to seem normal to the Churches long after they had in fact become quite abnormal. For it is one thing if the state collects ecclesiastical revenues in times when the faithful are relatively independent of the government and therefore able to

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exercise a measure of control over it, and another thing entirely if that collecting is done in an era of increasing general dependence upon an uncontrolled government. As much might be said of the universities, the theatre and the arts.

When one confronts National Socialism in action, therefore, one is not merely face to face with a personal dictator or a tyrant. If that were all, then of course the death of the tyrant would solve the problem. But Hitler is the sinister creator of a revolution which is more properly a synthesis—of the old Pan-German militaristic imperialism with the new economic dependence of the individual. Once that revolution had seized the state, which in 1932 was the only visible guarantor of German liberties, resistance became impossible in any practical way. For in order to oppose or attack anything, it is necessary to be able to retire from it. One can "bore from within," but one must collect the tools. In the new Germany virtually no group remained which could sufficiently disengage itself from the meshes of the existing economic society to act against it. Labor was intimidated by unemployment; industries were tied to Government rearmament projects by a shortage of raw materials with which no individual producer could cope; the army was hamstrung by its need of munitions and materials; and the professional classes could not exist without access to state insurance and other funds. That is really why there was no resistance.

An illustration may help us to see this more clearly. The strongest bulwark of German constitutionalism—which differs, of course, from German Republicanism—was the Center Party. In it an old struggle for minority rights had been fused with the impetus toward Christian democracy given by Pope Leo XIII and a crusading desire to propound the ethical principles of Christianity to a society affected by materialistic thought. But that Party disbanded. And what was the major reason? Not pressure from above, but from below—pressure from the thousands upon thousands of minor functionaries, in states and municipalities, in the educational, police and administrative services, who feared that resistance to the dictatorship might leave them and their families penniless. And once the decision to disband the organization had been taken, there remained only the power of individual resistance—a power which, of necessity, led only to isolated cases of moral opposition or (perhaps) sabotage.

Inside such a system there may, of course, be some room for religion and even for a Church. The word "Christianity" summarizes (from the purely natural point of view) the deepest ethical insight by which men have lived in Europe for well over a thousand years. If it could be identified with "sanction"—if its spokesmen were to legitimize the predatory imperialism, the destruction of the individual, and the suppression of all economic independence which are the principal objectives of the régime—then, of course, Christianity might possess a certain highly important pragmatic value. For in the final analysis such objectives can hardly be palatable to very many; and they must be made palatable if the moral vigor which an imperialist mission requires is to be supplied. But it is only too evident that a "Christianity" which uttered such an endorsement would have ceased to possess any affinity with the hallowed tradition which began in Bethlehem. Therefore it has lost more and more reason for being inside the Hitler system, and so has suffered one economic and social blow after another.

If on the other hand the Churches were to attempt more than moral resistance, the result could only be the suppression of all religion. For there is question not merely of the police power of the government, but of the basic conditions on which life in Germany reposes. Hitler could hang every ecclesiastic in Germany tomorrow without risking an armed uprising of genuinely serious proportions. But still every such blow struck necessarily would have consequences even greater than those resulting from the suppression of religious and intellectual opposition in Russia. There the decimation of those groups gravely weakened military and industrial organization, and it is even now a moot question whether a nation thus handicapped, and handicapped also by what it inherited, can really endure. But in Germany the results would be far more devastating, by reason of the more compact and sensitive social organization. Accordingly the conflict can only be one of purely moral opposition on the part of the Churches, and of slow and silent suppression on the part of the government. The duel may go on until the number of priests and faithful has shrunk to a mere handful. But in all human probability the tempo of the development will be affected by forces not now predictable. God is still in His Heaven.

Why Hitler opposes communism

Why then does Hitler oppose communism? The answer has nothing to do with godlessness, or social theory. It is based upon two quite different facts, which need some words of analysis. Hitler's initial hostility to Marxism grew out of his conviction that the international class solidarity preached by the Socialists was inimical to any program of German national aggrandizement. If the workers of the world are brothers, they cannot be much interested in fighting to place a certain flag over a certain coveted territory that belongs to some other people. So anathema was this concept to Hitler—and it is, of course, only a heretical, secularistic form of the ancient Christian doctrine of human brotherhood—that he traced it to an international Jewish plot to tear down all

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racial barriers. Hitler's later hostility to communism was the result of the dependence of communism upon Russia—the same Russia which the newer Pan-Germans looked upon as eventually a ripe melon for German consumption. If there continued to be in Germany a party which fixed its gaze on Moscow, then of course there would be in Germany a party ready to undermine the project of expansion eastward. I know that certain propagandists have drawn an attractive picture of Mr. Hitler in the rôle of warding off the "red terror." But it suffices to say of that propaganda that it emanates in the final analysis from a gentleman whose record as a terrorist is about as good as Mr. Stalin's own.

Both systems, the Russian and the German, are evil enough. But surely this can be said: the experience of two decades shows that Russia suffered so heavily by the blood-letting incident to the suppression of the opposition and the low economic development it inherited from the past that it has never been, in all that time, a really substantial menace. The havoc it has wrought has occurred when chaotic economic conditions fomented unrest and revolution in which communist groups could figure as one element, and so far always an unsuccessful one. Of Germany it can be said that the potential opposition forces are still relatively intact, though of necessity subservient. And for this very reason, paradoxical though it be, Hitlerism is the most formidable menace which European civilization, and with it religion, have confronted since the days of the Mohammedan invasion. In Stalin's fondest dreams there are probably no such incidents as the taking of Austria and Czechoslovakia. National Socialism may continue for a long time to terrorize both the German people and the surrounding world. Or it may blow up very suddenly, as a consequence of really serious Party dissension. The first seems at the moment more probable. Accordingly one can only say that those who are inclined to relegate the German system to a position of inferiority to Russian Sovietism as an agent of trouble in human society are ignoring the essential aspects of the world in which they live.

"O, Reform It Altogether"

The inefficiency of the efficient, the mistakes of all-wise business are likely to be overlooked unless attention is called to them.

By **Henry Tetlow**

WHILE ALL THE WORLD and his brother have been shoving their oars in wherever editors would let them, to tell us poor bewildered business men what is wrong with business, with prosperity, and even dear old "normalcy," I have, since 1931, kept as still as the Tar Baby, who—you will recall—"ain't sayin' nuthin.'" But when the nation's leader, discarding his customary hypercritical way with business, resorts practically to the simple declarative, and—as Gabriel in "Green Pastures" leaned out his office window to shout at the Weather, "Be cooler!"—in effect cries out at Business, "Be prosperous!" I cannot but muscle in on the endless debate again.

For although nothing has happened to alter my opinion of the low estate of business some eight years ago—that was long, long before the panic of 1929 had gotten settled into its stride—there has been much to confirm it. They tell me that panic ended some time in '34 or '35. The precise date does not interest me. I belong to a not inconsiderable army of those for whom the panic begun in 1929 is still going on in 1939. To all such I have but one question to pose. And I submit that until that question can be answered satisfactorily, until the state of affairs it implies can be corrected, business in America will continue to be worse rather than better. Yet it is a simple question:

Why is it so hard, and why does it take so long, to get things done in the United States?

Don't get ahead of me. I do not refer to the complicated big things, but rather to the simple little things. Let me cite an example. Not long ago . . . Steady! That is not the way to begin! Entirely too long ago I conceived an idea that, I thought, would improve the appearance and, by implication, the sales of certain products made by the firm I have headed these last twenty-five years. No elaborate or structural changes were involved. It was a matter solely of changing one part—a stock part that we buy ready-made—from one color to another. Although experience told me I was wrong, yet with incurable optimism I believed all we had to do was send out inquiries, get prices and samples, and place an order; the whole to take, from the birth of my idea to its accomplishment, not more than four or five days.

Five weeks have now elapsed, and the end is not yet. It is not as though the thing I want must be

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custom-made, from scratch. Unless a lot more American business men—even more than I suspect—put up a terrific bluff, any one of the six firms from whom we inquired should have been able to oblige the very same day, right from stock. True, one of the six is now out of that particular line of business. This firm had the courtesy—a surprising one in American business, when the self-interest is not obvious or immediate—to tell us so, and to suggest the name of another firm that might be able to supply us.

Of the other five, two more *may* be out of business. At least, we have never heard from them; so there is still—in view of the Post Office's liberal interpretation of the legend "return after five days"—a reasonable presumption, after five weeks, that our letters are undelivered. The fourth and fifth sent "salesmen" in to see me. These men had not—of course—been given an opportunity to read my pretty specific letter, so I carefully repeated its contents to them. They went away, big with prospects of new business. From time to time in these five weeks rumors reached me of their frenzied activities. . . .

With the sixth I am in a fair way to approach the crucial stage of negotiation known to those who write of business practices as "the consummation of the sale." That is, it begins to look as if the time may come when I shall write out an order to them; goods will be delivered to me; my treasurer will make out a cheque to them; and the vast, ponderous, creaking machinery of American business will have turned full cycle.

The troubles of the buyer

I do not expect this to happen very soon. All I can say is progress is slow but sure. This is a concern with which we have not previously done business. They are almost as old as, and their name is ten thousand times better known than, my own company, which is presently in its ninety-first year of continuous business. It is obviously because they are such old-timers that they are more alert than the rest of the field to the possibility of new business. Nevertheless, this did not prevent them sending in an incomplete line of sample materials in response to my first inquiry. It is so nearly axiomatic in this country that if you make an unaccustomed request of a business house it will be complied with somehow wrong that you just take that in your stride.

Having prices on the first lot, I, of course, wrote to tell them that that was not what I wanted and please send a second lot. With incredible swiftness, within the week, the second lot of samples arrived: almost perfect this time. Meantime, equally to be expected, prices on the second lot are still in waiting. I calculate they should arrive within another week. From all which a smart sleuth might deduce we were at opposite ends of the continent. Not so at all. We are within overnight mail service. I can drive from my factory to the one from which I hope ultimately to wrench some business in six hours. From my college days I have acquaintance with a dozen or more High Executives in this factory. One might assume it to be a simple matter of "Dear Bill: We want so-and-so and so-and-so." That is the way fiction writers illustrate the methods of Big Business, and it is just about as remote from fact as anything can be. Not long ago I wanted to buy some flannel: a material normally wholly outside the range of my own business. I wrote direct to a classmate who controls the output of dozens of textile mills. He replied that if I wanted those goods quickly, then write to so-and-so. When you try to inject personalities into the American Business System you simply gum up the works.

The incredible swiftness of business

Now let me refer you back to a phrase in the last paragraph: to wit, "with incredible swiftness." You wonder why it should take weeks instead of days to communicate between two factories that are scarcely a day apart. When I was in college there was a lad in my class whose family was in the hat business. He told me of a competing mill where A, occupying a desk next to B, could not communicate with B save through the medium of an Office Memorandum, which had to go through an elaborate office mechanism which finally brought his communication to B's desk, as dead as mutton. Something akin to that degree of efficiency pervades all American business today. For example:

The Philadelphia representative of the house in question has his office in New York. Why this should be so I leave to you to figure out: there it is. One assumes he is a conscientious sales representative, and the evidence supports one: obviously he does not spend much time in his office. If I, from Philadelphia, write to him in New York on the Monday, chances are he gets the letter on Friday or maybe not even until Saturday, although Friday is more probable since few salesmen work at all on Saturday. He then relays the gist of my letter to the factory, which answers him sometime during the week. Again, toward Friday night, he sends me a précis of the factory's letter, which I get on the Monday morning—two weeks later. For reasons entirely too esoteric for me to plumb, I dassent write direct to the factory and save twelve days time. Something of the rigidity that clogs military machinery has intruded itself into our business methods.

But that is not the only reason it takes so much time to get things done in this country. There is a far more serious reason; one which, since it mocks our most cherished illusions I hesitate to name. The plain, the regrettable fact is that,

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above the very lowest industrial ranks, we do not work long and hard enough to get things done quickly.

Mind you! This is not to lose sight of the fact, as reported by a reliable authority over last night's radio, that we still have eleven million unemployed in this country. If the way to mitigate this situation at least as far as the lower reaches of the industrial hierarchy are concerned is to shorten the hours of work—a thought which, quartered, it seems to me, hath but one part wisdom and ever three parts fiddle-dee-dee—yet this is still no reason why a business office should not function its full eight, nine or ten hours a day. To shorten up these hours is just as ineffective, from the standpoint of the solution of the unemployment problem, as our present method of keeping one-half of all the country's automobiles idling behind red lights is as a solution of the traffic problem. One should keep the wheels turning. When my intent is to make contact with a business office, it matters not to me whether that office maintains one telephone switchboard girl on an eight-hour shift, or four girls two hours each—as long as they are on the job, so as not to waste *my* time.

Instances in support of that statement could be fetched up for exhibition *ad inf.* The one I purpose to use is not in the slightest degree an exaggeration; but—why should I not make the most of my case?—it is one of the most aggravated that has ever come my way.

"Mr. X. will see you shortly"

A couple of weeks ago I landed at the foot of Liberty Street, New York, off a P. & R. ferry at nine thirty in the morning. In passing let me say that to do this I had to leave my home outside Philadelphia at twenty minutes of eight; a not unnatural, cruel or inhuman hour, it seems to me, to start to work. I had six calls to make in downtown New York. Knowing the enormous wastes of time involved in getting around the town, I decided to telephone ahead, to make sure my first man would be on hand when I arrived. Incidentally, in not one of the six cases involved was I on a selling mission: there was no question of anyone's trying to dodge or evade me; all six had, by mail, expressed an affecting eagerness to see me.

Now you can believe this or not: the unvarnished truth is that the first two offices I called were not yet open for business. At least they had not yet limbered their telephone service. In the remaining four, not one of the particular men I wanted to see had yet gotten to work. And that—by the time I finished dialing six numbers—was well on to ten. It took me two solid days to make those six calls. Well . . . not quite solid. For I took time out to call on my publisher and to have lunch with a classmate—the textile man above mentioned. Both these, having been trained in habits of hard work at Yale, have not yet relapsed—and were on the job. The most staggering blow of all came at noon of the second day when, thinking to add a seventh call to my list and thus in slight measure compensate for my forty-eight hours' delay—that was on a Wednesday—I was told the person I wished to see had left town for the week-end! Pick that one out of your whiskers.

We are prone, on this side the Atlantic, to mock and belittle the unbusinesslike methods of Europeans. Horrid tales seep back across the Western Ocean of the frantic times energetic Americans have to stir lethargic Londoners to action; of the red tape, the unnecessary paper work involved in continental transactions. Wasn't it Irvin Cobb who said if you gave a Frenchman a ream of paper and a fountain pen he would write himself to death? Granting the hyperbole, we are all familiar with the French custom of taking two hours for lunch; as we are with the British long week-end. Meantime, "examples gross as earth encompass us." Witness the New Yorker starting off for the week-end at Wednesday noon. Witness the millions of business men all over the country taking not two but three hours—a whole afternoon—for lunch: you can see them in any expensive restaurant.

My experience of European business is as long as of American. My considered opinion is that the average American executive, plunked down to earn his living over there, would soon lose his job or his shirt, be in the cart and on the town, unless he reformed his ways and bucked up to a degree undreamed of in his "easeful" philosophy. Anyone can do more in six days in London than in six weeks in New York. Those who snicker at the Frenchman's long lunch hour forget—if they were ever aware—that he can be reached at his office at six, seven, even eight o'clock at night. Can you interview buyers anywhere in the United States before nine in the morning? . . . nay: before ten? Well, you can see them, in their offices, before eight in Amsterdam. I have done it.

With distressingly few exceptions Americans have succumbed to the temptation to take it easy; have lost—if, indeed, any of the current generations ever had it—the habit of real hard work. There is the story, told by one of my neighbors whose family has lived on and worked the same farm for seven generations, of their first settler: how he was driven out from town, dumped down in the uncleared wilderness with his household goods and his bride, how the teamster, turning to hurry back to civilization, said: "Now, Wismer, work or die!"

In those times and places Americans had to work hard if they wanted to survive. But do you know anyone who must work or die? I don't.

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Is Your Religion Shrinking?

A view of the function of religion which would modify the role of reform within the activities of the Church.

By **Frank B. Copley**

THERE ARE indications, including articles of late appearing in THE COMMONWEAL, that many Catholics are tending to shrink their religion into a little religion. It is submitted that the persons in whom this contraction is occurring have unconsciously been caught up into a craze now sweeping the temporal world, and an attempt will be made here to bring it fully up to the level of the conscious, this on the principle that as long as you are going to do anything you might as well know just what you are doing.

Now a little religion is always a dangerous thing. Even as was held by such early Christian thinkers as Saint Augustine and Lactantius, the idea of religion never is separable from that of *religare,* bind back, bind fast; and a little religion is one that falls short of the universal tie by which all men (as well as "bird and beast" and "all things great and small") are bound in good feeling, in good will, in good faith, in sympathy, in love. And a little religion is dangerous for the reason that when there is any stoppage short of the universal, some persons are excluded, and wherever there is exclusion there also must be all uncharitableness, suspicion, fear, hate, malice, immorality.

Every little religion does indeed constitute a tie or bond that is limited to a group, whether the group be a race or nation or a social class that is more or less international. It is marked by a group consciousness so intense as to bring it in conflict with universal consciousness, and therefore, by a paradox which is easily resolved, with self-consciousness, that awesome potentiality in the human being which clearly demarcates him from the brute.

Back of this is a hardening of the group ego such as causes it to arrogate to itself sovereign power; that is, power residing wholly within and existing solely by virtue of the ego, and therefore not subject to any other power. Wherever there is this arrogance in the case of either a singular or group ego there must be maladjustment, class, neurosis.

A little religion is a dangerous thing, not only because the religion and morality that is all within the group is bound to be irreligion and immorality without, but also because the external irreligion and immorality inevitably reacts upon and poisons the religion and morality within. As it may be the fact that many Catholics now are tending to shrink their religion into that of a group, with all that bespeaks in contraction of the sympathies, it would appear to be on the face of it an astonishing thing; this in view of the Catholic heritage, at least as that is understood by this writer, who of course can speak for his own understanding solely.

Socialism arises

If by virtue of his self-consciousness, man is an individual being who must be primarily concerned with his own good, his own salvation, he nevertheless is a social being also, since he can fulfill himself only in society and his own good thus is linked with the social good. It also is written in the law of his being that the good he gains for himself will spoil on his hands unless he in some way shares it with others. It follows from this that the ideal society is one in which there is a perfect balance between individualism and socialism, and this balance can be realized only in the measure that it is maintained by the individuals who compose the society.

As we here write Socialism with a capital *S,* we intend by that to designate an affirmation of socialism so strong as to constitute in some measure a denial of individualism. Hardly can we here present anything but a highly-generalized account of the shaping of this Socialism at the hands of its fathers, Fourier, Saint-Simon, Owen, Rodbertus, Lassalle, Engels, Marx.

Under Fourier, it was purely speculative, dreamy and literary; a thing of Utopian dreams, soft and fleshly; largely a carryover of the old, old longing such as had given rise in the middle ages to the popular tales of magical isles where a superabundance of good things to eat and drink was to be had without effort. Under Saint-Simon in France and Owen in England it began to take shape as a party of action.

Of Owen, the father of Socialism in England, we read that "he had no faith in the English political reforms of 1832"; he "preferred socialistic experiment under autocratic guidance until the workmen should be trained to rule themselves." Here, very early, was sounded the ominous note of what was to be called "the Great Russian Experiment."

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The reason Owen preferred autocratic "guidance" to democratic processes was that he was in a hurry to get results, and this vice of impatience remains fundamental in the whole Socialist movement. Socialism, in fact, may be defined as an attempt to develop men on their social side by force, or by making it impossible for them to be unsocial. The truth is that men no more can be developed socially or trained in self-rule under an autocracy, or by force of statute law, than they can be taught to swim by forbidding them to go near the water. How contrary all that is to the legislation of God anyone may see in detail by consulting the chapter entitled "Free-Will and Christian Liberty" in Etienne Gilson's "The Spirit of Medieval Philosophy."

Inevitably a dictatorship of the proletariat must turn into a dictatorship to the proletariat and thus cause the naked, brutal, murderous force latent in all dictatorships to be turned against itself. No sooner are men required to submerge their self-consciousness in group consciousness than their powers begin to deteriorate. Thus there is call for more and more autocracy, more and more force, until at last comes a personal dictator who in every respect would be Almighty God in commanding men to be totally submissive to his will and thus deliver into his hands their lives, their fortunes, their liberties, their intellects, their consciences.

As attested by all the great thinkers of the Christian and Catholic Church, patristic, medieval and modern, everything in life flows from the fact that "In the beginning God created the heavens and the earth." Thus any thinking about life which does not start from that fact and remain attached to it can get nowhere, which is to say that it cannot return to that fact. As it constitutes a *denial* of that basic fact, everything that the thinker thinks about life will be the exact opposite of the truth, so that the universe in his mind will become completely topsyturvy. Marxist or leftist Socialism was born of a *deliberate* denial of that basic fact. Whence its innate "ideology" that the inner issues from the outer; that the soul is formed by the body; that the soul is ordered in view of the body; that bodily good is the first and therefore the final end of man; that men first should seek the kingdom of the material, this being the cause of the kingdom of heaven; that men's first aid comes from themselves collectively; that men primarily should be concerned with society, since society is the first cause of good men.

It should be plain that the whole of this "ideology" is the exact opposite of the truth for the reason that in it first things are not placed first but second. It is not to be denied—certainly not by anyone who knows his Thomas Aquinas even very superficially — that secondary things have their due efficacy; but there should be no misunderstanding about this, that their due efficacy will be all for disorder when they are placed first.

This thinking that ignores or defies the basic fact that "In the beginning God created the heavens and the earth"—this Leftist "ideology" has now for many years been sweeping through the world to achieve its perfect work of arraying group against group and rank against rank; of arraying the laborer not only against his employer but also against his fellow laborer; of bringing about that social division which Jesus called desolation. Into its contagion have been caught up men of all occupations, those in high places along with the rest, the clergy along with the rest. Does it not indeed seem strange that among those who have succumbed are Catholics?

"Proletarian Catholicism"

While other articles recently appearing in THE COMMONWEAL have had strains or echoes of this leftist "ideology" running through them, one article in particular was outstanding, in that it indicated that the succumbing of some Catholics to that "ideology" is to all intents and purposes complete. The reference is to an article by Stanley B. James bearing the arresting title, "Proletarian Catholicism," and employing, in spirit and in truth, all the hard and fast class-conscious terminology of Marxism — proletariat, intellectuals, bourgeoisie, capitalist—with the proletariat exalted and the bourgeoisie held up to opprobrium.

It informed us that a "social revolution" now is taking place within the Church; one "parallel and related" to the revolution encompassing the Church which was brought on by the "failure of the bourgeoisie." Berdyaev was uncritically quoted as setting forth that "the social basis of the Church is changing, and the new one must be formed principally of workers, with a minority of intellectuals; no more nobles, no more of the old commercial class." Which is plainly to say that "parallel and related" to the Marxist "purge" or "liquidation" without the Church one is to take place within. Might it not be thought that the relation between the two is so very intimate as to require that the one within the Church be conducted by communists in Catholic clothing?

Incidentally, while it cannot be doubted that this purge will be a forthright way of shrinking Catholicism into a little religion, it surely will give rise to some delicate problems in classification. To take for example a man we all know, is the Hon. Alfred E. Smith to be classed as a proletarian, intellectual, bourgeois or capitalist?

But let us say that the purge is effected—what then will happen? Certainly we all can agree to this: that with the Church reduced to class-conscious proletarians, there will emerge what Mr. James has called a "new type of sanctity" and therefore a thoroughly revolutionized Catholicism.

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For one thing, if we follow Mr. James, the "Catholicism of the future will be for the whole man, spiritual and physical." May it not really be that the Catholicism of the past, instead of not being for the whole man, simply has followed the Master of Christians in putting the spiritual first and that what now is proposed is to follow the master of communists in putting the physical first? If anyone regards this as an unfair suggestion, let him ponder all the other things Mr. James has told us—and then let him judge also as to whether Mr. James's "new type of sanctity" is not precisely that of a group religion; one that assumes that all within its limited circle are perfectly good, while all without are thoroughly bad.

Now there are those who feel that the most impressive thing about the Catholic Church has been that, taking its stand in the days of its fathers on certain universal and eternal truths, it all down the years has continued unshakably to stand upon these truths, by whatever new crazes or forms of madness it from time to time has been assailed, and thus indeed has been as a house founded upon a rock, a stronghold for all those wearied and confused by the contentions and strife of the ever-changing temporal world. But now it would appear that those of Mr. James's way of thinking have come to the conclusion that in this the Church mainly or largely has exhibited "timidity" and thus has been content to be "on the defensive."

To quote Mr. James directly: "In particular it has very largely abandoned to its opponents the field of cultural and social life and entrenched itself as a besieged garrison within the area covered by the performance of its customary rites. So long as it was permitted these, it has not greatly cared to invade the secular sphere or to attempt the Christianization of intellectual, commercial and industrial activities. It is this timidity we are likely to see disappear as a result of the social changes indicated."

Are there Catholic bourgeois?

His reading of Mr. James's article gave the present writer the distinct impression that Mr. James regards "bourgeois" as practically synonymous with "Protestant" and thinks of the proletariat as more or less solidly Catholic. At any rate, we have seen that the old timidity of the Catholic Church about invading the secular sphere is likely to disappear because the proletarians with their minority of intellectuals are going to compose the Church. By Mr. James we are specifically assured that these proletarians, so far from being timid, are "not afraid of raw passion." Moreover, "they are determined to re-create our civilization in accordance with their own philosophy. There is no question in their minds as to their right to establish a proletarian dictatorship which will govern the whole sphere of human activities . . ."

How, it first of all may be asked, do these working people know that they are any better Christians than the persons directing the present industrial régime? How does Mr. James or anyone else know that? As a matter of fact, if these working people really are assured of their own sanctity and of the thorough wickedness of the existing régime and thus of their right to establish a dictatorship over all human activities down to the smallest detail, with all that implies in the way of seizure of property and other violence—if, we say, that is actually the fact about these working people, can there be any possible manner or shadow of doubt that, whether members of the Catholic Church or not, they are the tragically deluded victims of the communist agitation? Do those who think with Mr. James really believe that anyone can conquer the world for Christ by adopting the philosophy and the methods of Anti-Christ? Or do they really believe that communism can be made to smell any sweeter by calling it Catholicism?

But apparently there are Catholics who, while not favoring a proletarian purge or revolution either within or without the Church, nevertheless would have the Church invade the secular sphere with the object of "Christianizing" all its "intellectual, commercial and industrial activities." Would that not require the Church no longer to be content with her age-old position as an authority on eternal and unchanging things, or those things the individual must believe and do to save his soul, and to set herself up to be a financial, industrial and commercial authority also; an authority on all the social sciences, including that of the production and distribution of material goods, and the resolution of all such vexatious problems as what, under all the varying conditions of time and place, are fair prices for goods and what for the worker is a proper day's or week's work and what shall be his pay? Would it not have to be represented that when Christ commissioned the Church to teach the nations He had in mind, not only faith and morals, but all these temporal matters as well and that therefore the infallibility of the Church extends to them?

Surely it would require the Church to have a definite and therefore particular social program, and the probabilities are that those who would have her invade the secular sphere have in mind the program they themselves favor. Will they say that it and it only is Christian?

In a recent article in THE COMMONWEAL, Bishop Robert E. Lucey envisaged "several hundred priests" being sent to the new school of social science in the Catholic University of America to "study the problems of industry, agriculture and labor," this to the end of qualifying them to teach in their turn and so to build "a new social order on the rising generation."

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For one thing, Bishop Lucey thought, they "would recognize good social legislation when they saw it." Invariably and unanimously? It was to be gathered from Bishop Lucey's article that he himself regards the Supreme Court enlargement bill and the Wagner Labor Relations Act as good social legislation. Surely he would not say that there is anything in Catholicism which requires all good Catholics to see eye to eye with him either in this or in his apparent belief that such activities as those of the CIO conduce to the introduction of a better social order.

Up to the present the best opinion seems to have been that the social and economic activities of men go to form such a vast complex that the fallible human intellect often errs in its judgment of them and they afford wide room for differences of opinion among men of good faith and high good will. Indeed it may be said that the belief prevailing in well-informed, non-partizan quarters has been that, if only because all the social sciences have to do with human conduct and "reasoning about human conduct is full of chances of error," there never can be any social science even approaching exactness.

Is it really now to be represented that the Church has a school of social science in which has been developed a body of dogma governing all the social activities of men, so that priests trained in it may have full faith in their competence to pass on all social legislation and to build a new and presumably "almost perfect" social order or state? As that may be represented, what will it make of these priests but a new Socialist party that, beginning in utopianism, ends in setting itself up as a Sovereign Party with all its features of authoritarianism amounting to totalitarianism?

It is related of Michaelangelo that when certain prelates of his day, complaining of the "indecorous nudity" of his figures, desired him to repaint the wall of the Sistine Chapel on which the Last Judgment appeared, he replied that if they would reform the hearts of men, those pictures would reform themselves. At least some of us might now respectfully suggest that if the clergy will reform the hearts of men, society will reform itself. Certainly it may be recalled that when the Master of Christians told men that all such things as meat and drink and raiment would be added unto them if they first sought the kingdom of heaven, He addressed the anxious particularly and saw they were anxious because they had little faith.

It may be said that the work of reforming the hearts of men is painfully slow, really an age-long struggle, often utterly discouraging, and never more discouraging than now. Yes, but those who hold to the "faith of the fathers" surely must continue to believe that among the Christian virtues, or fruits of the spirit, "longanimity" is not the least.

Communications

CRIME OF ANTI-SEMITISM

New York, N. Y.

TO the Editors: It seems almost incredible that a Catholic would criticize a gentleman who had the courage to change his opinion when he found he was wrong.

In the May 5 issue of THE COMMONWEAL, one R. D. Johnson, of Jackson Heights, L. I., takes issue with Mr. Nicholas Berdyaev's article of April 21 on the "Crime of Anti-Semitism." He believes him to be a paid propagandist of the American Jewish Congress, or at least an employee of that organization whose duty it is to create a better feeling between Jews and Christians. Furthermore, he accuses the gentleman of becoming a renegade to what we would call true Catholic action.

It is discouraging indeed to have someone wrongly accused who has the courage to change his wrong ideas, confess his error and become a convert to the true principles of Christianity as expounded by Our Lord Himself.

Our late Holy Father said in September, 1938, "that it is not possible for Christians to take part in anti-semitism," and yet Mr. Johnson characterizes as a paid propagandist one who abrogates his erroneous beliefs for truth.

People of our times who wish to be known as followers of Christ should also follow Him in being charitable to other people who have a different background. Saint Paul preached the gospel of tolerance when he said "there is neither male nor female, neither Jew nor Gentile, because we are all brothers in the Mystical Body of Christ."

STEPHANIE HERZ.

Brooklyn, N. Y.

TO the Editors: The article on anti-semitism by Nicholas Berdyaev (April 21) has made a tremendous hit in my circle. One friend, however, claims that Berdyaev's position is itself an anti-semitic one, in that he looks upon Jews, Jewry and Judaism from a point of view of religious hauteur and superiority, rather than as an equal dealing with an equal.

I must confess that I myself did not see this implication, for the simple reason that I am myself inclined to look upon Catholicism as superior to Judaism. However, I must ask the question: is it a truly democratic position for one religion to consider itself superior to another; does this not lend itself to strife and struggle for victory, wherein one religion must be vanquished?

But there is an answer to this question. The kind of battle that Christians like Berdyaev call for is one of ideas and intellectual persuasion. And here is where the charge of anti-semitism falls to the ground.

MICHAEL WOOLF.

Waterbury, Conn.

TO the Editors: In his excellent article, "The Crime of Anti-Semitism," Nicholas Berdyaev speaks of racial and religious anti-semitisms. But an analysis of anti-semitism which confines itself to racial and religious

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considerations does not seem to me to get at the root of this problem, which times does not seem to solve. If, in your judgment, what I write here only adds fuel to the flames of anti-semitism, please do not print this letter.

Racial anti-semitism which springs from the teaching that the Jews are an inferior race is so palpably false and stupid that every fairly-instructed person must reject it. If there is any superior race, it is the Jewish race. What Berdyaev calls religious anti-semitism, hatred of the Jews because they crucified Our Lord, is a state of mind that only a school-boy, it seems to this writer, could temporarily find himself a victim of. Even as a boy when I read "Ivanhoe," I was mortified to think that adult Christians could use such terms of opprobrium as appear in that novel. Searching in my own mind for the cause of anti-semitism, which at times I feel stirring within myself, I discover a third type of anti-semitism, which might be called social anti-semitism. This feeling (and as a feeling, it must be guarded against) is that national traditions and social proprieties respectively are secondary in importance, and the welfare of Jewry and self-expression are primary in importance.

With regard to national traditions: Not long ago, I heard an Irish parliamentarian of the Jewish Faith address a mixed group of Jews and Irish-Americans. This speaker discussed both Jewish and Irish problems, and I can recall that I for one clapped heartily at the end of the speaker's address. Right through the address, however, I had the feeling that the predicament of Jewry was much more vitally important to the speaker than the partition of Ireland. Now this particular speaker had fought on the side of the Irish Republicans in the civil uprising of 1916, or so I had been told. There is no doubt in my mind that the speaker was interested in some measure in the welfare of Ireland, and yet I felt that Ireland was secondary in importance to Jewry. (If I were a Jew, I think I would feel the same way, reflecting on the tragic history of my people, but nevertheless this psychological adherence to Jewry annoys the nationals of every nation, or at least, judging from my own feelings, so I would surmise.)

With regard to social improprieties: In all fairness, this accusation can of course be made against every social group, but when living in New York, I got the impression that my Jewish friends might have been a little more restrained when it came to certain types of conversation. I don't know why I resented it from them more so than from Christians who were equally offensive. I also got the impression that Jewish people sitting in the parks were too much inclined to leave newspapers flying about instead of putting them into containers. This is probably a weakness that applies equally to gentiles.

I have no desire to write in any self-righteous manner about the weaknesses of other people when I am so conscious of my own shortcomings. I merely felt after reading Berdyaev's profound and instructive article that what he referred to as anti-semitism had little relation to anti-semitism and its causes, so far as I have been able to judge from my own feelings and conversations with others.

May I say in conclusion that I for one have great respect for the talent and courage of the Jews? I myself have almost always enjoyed the conversation of Jews and have felt at home among them frequently because their range of conversation extends considerably beyond boxing and baseball. I have also been struck by the fact that Jews have always looked upon me as normal, despite my diversity of interests, something that I cannot say for many of my fellow-Christians. I have also noticed that Jews acknowledge in their tone and manners any politeness shown them. I feel that the only Christian attitude toward the Jews or any other group can be that of Jacques Maritain, in so far as his recent article in the *Nation* bears by implication on the plight of that people. We Christians must be on guard against our own savage instincts, which derive from original sin, and we must subject these instincts to the teachings of Catholicism and right reason.

JOHN J. FITZGERALD.

INTERRACIAL FRONT

New York, N. Y.

TO the Editors: I read with interest Secretary Wallace's speech welcoming the forty-six nations at the New York World's Fair, and especially his remarks on unity and toleration toward races of all kinds, and of their own especial contributing culture. His remarks deserve applause from all American Catholics who deplore discrimination toward the colored race. I often wonder how long it will be until we see colored people in numbers in all restaurants and theatres, and universally admitted to our Catholic colleges and schools? The ban must be lifted, and prejudice resented strongly. To be really fair and unprejudiced is to believe as Secretary Wallace remarked: "The sacred duty of Government is to give the children of humanity an opportunity to lead useful and happy lives," and, he might have added, regardless of color or creed.

ALICE E. WARREN.

CATHOLICS IN TRADE UNIONS
COMMONWEALTH COLLEGE

Elizabeth City, N. C.

TO the Editors: Richard L-G. Deverall's article, "Commonwealth College," in the April 28 issue of THE COMMONWEAL, especially the questions it presents, should prove of interest to everyone concerned with means of energizing Catholic Action in the United States. It has occurred to the writer that something of the following might serve as a method of starting a Catholic workers' college.

If there are in the country and satisfactorily located any religious communities wherein the members divide their time between mental and manual labors, particularly where the manual work is of the kind to take care of all or most of the material needs of the community, such communities might be almost ideal nuclei for Catholic labor schools of the kind visualized by Deverall. Having arranged their plans and curricula, the community could offer week long "retreats," during which the study periods could be devoted to various phases of the curriculum, while the work periods could be given to helping in the manual work of the community and especially in

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construction of dormitory cottages and otherwise enlarging the physical plant of the community as necessary satisfactorily to take care of the worker-students in gradually increasing numbers. Naturally the communities might find it necessary to charge some small "tuition fee," but "scholarships" might soon become possible, so that no Catholic worker need find it impossible to attend. But this is not the place to try outlining plans for such an endeavor. I leave that to others far better qualified and merely offer this as a suggestion of one possible way of quickly getting our labor colleges started.

FRED W. DAVIS.

Brooklyn, N. Y.

TO the Editors: Two recent articles in THE COMMONWEAL are deserving of notice and commendation. The first, "Commonwealth College," by Richard Deverall, and the second, "Catholics in Trade Unions" by our young convert John Cort (May 5).

The foresight of the communists in establishing a college such as Commonwealth can give us no consolation. But the fact of its existence can serve to wake us up. The experience we have had with the Crown Heights School of Catholic Workmen makes us all the more conscious of the vital need of some more permanent set-up, something of much greater efficiency. Those who still cling to the thought of "formal" education as the answer to the problems of the day may find those institutions swept away from them unless something is done for the workmen.

. . .

It is a pleasure to write a word of praise for Mr. Cort's article. The Crown Heights School of Catholic Workmen and the Association of Catholic Trade Unionists do not see eye to eye on all things. We have disagreed, for instance, on the question of the limits of cooperation of Catholics and communists. Personally, I still cannot see a theological justification for the second mandate of the ACTU, that "the worker has a *duty* to join a bona fide trade union." Nevertheless I think a great deal of credit is due these young Catholic Actioneers for their spirit of "let's do something about it."

Our economic problems are so complex that it is difficult to strike the proper balance when we attempt to put our principles into practice. Youth is inclined to be impatient with principle when action is imperative; age is slow to act, even when it is evident that action is the only course.

The happy combination of youth's zeal, tempered by experience, and the flegmatic mind of their elders, spurred to action by the enthusiasm of youth, will, we hope, eventually cause many of the seeds of social justice, left dormant so long in the Encyclicals of Leo and Pius, to blossom and bear much fruit.

REV. WILLIAM J. SMITH, S.J.,
Director, Crown Heights School of Catholic Workmen.

Scotch Plains, N. J.

TO the Editors: The article, "Catholics in Trade Unions," by your contributing editor, John Cort, was most interesting. If we are to offset the influence of the collectivist Marxists, it is obvious that we shall have to give the worker a better program and leadership than is given by collectivist Marxists.

But the question in my mind after reading Mr. Cort's article is: Does the ACTU give a better program and leadership? Is the program of the ACTU *radical* enough?

The definite program given isn't very reassuring. In the eight points listed under "rights," only bread and butter rights are called for. The Marxists do better than that. Long ago they learned that there is no "job security," "sufficient income," civil rights, decent hours and working conditions, etc., to be assured without assuring that the workers are powerful enough to enforce them.

The worker knows what justice he wants. So while it may serve as "moral support" to see the ACTU backing what he wants, its program doesn't give him much assurance. It can't, without going as far as the Marxists do. If it really followed Catholic principles and teaching, it could go a lot further, and in a direction more likely to bring to pass an era of real social justice.

Man doesn't live by bread alone, and he won't be satisfied with the mere economic security the Marxists say they can give him. That's their weak point. They can give economic security, but only at the price of human slavery. After all, it doesn't matter whether a worker is dehumanized and enslaved by benevolent profit-seeking individuals, or by a "dictatorship of the proletariat."

A worker is a man, first of all—a brother of Christ, son of God, and heir of heaven. His faculties, therefore, aren't accidents, nor is his freedom to use them. And since it is very difficult to conceive that God would give man faculties He didn't intend him to use, no lesser being has a right to rob man of the free use of his faculties.

Yet, as the Holy Fathers have pointed out, that is precisely what finance-industrialism (and those who control it) have done. So much so, that to a large extent, "none dare breathe against their will."

Let's have another article, Mr. Cort, showing how the ACTU proposes to deal with industrialism's degradation of the workman into a sub-human robot.

The problem to be faced is not merely a problem of a more equal distribution of the goods of this world (important as that part is), but also a problem of human work. There is a Catholic teaching of a philosophy of human work. It is here that the ACTU can be much more radical (and much more appealing) than its Marxist opponents. The Marxists have only a theory of distribution to offer, a theory more notable for its aspirations than its simplicity of operation.

Because of its continued championship of the worker's cause, the ACTU has an excellent chance to bring the workers the Catholic philosophy of work. You'd expect a worker to be distrustful of something offered him by those he thought (however mistakenly) were not "his own."

I sincerely hope Mr. Cort and his colleagues in the workers' apostolate will find a way to accomplish this task. For a program based on Catholic principles of work and justice will make the program of the Marxists about as exciting as a philologists' disagreement.

THOMAS BARRY.

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PHILOSOPHY OF CHRISTIAN EDUCATION

Manhasset, N. Y.

TO the Editors: The undersigned reader of both the "Philosophy of Christian Education" by Pierre J. Marique, and of the review in the March 24th issue of THE COMMONWEAL, feels that the strictures passed on the book in the aforementioned review call for a protest.

"An *erudite* Catholic gentleman" is hardly compatible with the criticism, if the criticism is fair; . . . "calm disregard for details" contradicts the explicit purpose of the book (cf. preface), and secondly, details may be gathered from the "Topics" and from "Suggestions for Reading," both of which are essentials of the book. Thirdly, no examples whatever are given by the reviewer. Rather, minutiae would have defeated the purpose of the writer, as stated in the preface. (Was the preface read?)

The statement "a collection of stenographic transcriptions" scarcely conforms with "a certain fresh, spontaneous spoken quality of style." Nor is that same "fresh spoken quality" compatible with "irritating repetitions and mannerisms,"—not to say "platitudes"—whatever be the "personality and magnetism" of the speaker. The real explanation of "stenographic" is a desire for compression, arising out of the richness of the subject-matter. Indeed, the preface hardly leaves us in doubt.

The "irritating repetitions" are nowhere indicated by the reviewer. As a matter of fact, an examination of page 261, for example, reveals that they are scrupulously avoided. As for platitudes, it may be the reviewer has definitions in mind which, though well-known, must needs serve as a basis of discussion. But definitions are hardly platitudes. As well call "platitudes" the citation of examples taken from eminent men. They are elementary but necessary (cf. p. 26). Are the Gospel illustrations "platitudes"? But the book *is* Catholic.

As for the lack of unity or plan, even a cursory look at the table of contents would reveal it promptly to one desirous of finding it. The "title suggests graduate work," but again the much neglected preface (page 1) shows that it is not exclusively so. A graduate student can complete what he believes is lacking in the "Topics for Further Study" and in the "Suggestions for Reading" at the conclusion of chapters.

Furthermore, taking into consideration the size of the book, the remark that there is "very little about esthetics" hardly seems to conform with objective truth, for the pages devoted to this topic run from 257 to 272 (in a book of less than 350 pp.).

The absence of dates in historical notes is deplored, but not an example is given. Centuries and decennia are indictated, which it would seem are sufficient in a *philosophical* work. It is true that there is "no mention of enthusiasm for teaching." Probably this was avoided as a *real* platitude. As for "intellectual snobbishness," this reader finds it in the criticism, hardly in the work.

In the whole review of more than thirty lines, not one word is to be found of the finer qualities which would have been abundantly clear to one seeking another book with the scope and purpose of the "Philosophy of Christian Education."

REV. JOSEPH B. O'CONNELL, S.J.

Points & Lines

Chamber of Commerce Angle on Bad Business

THE CHAMBER OF COMMERCE of the United States is a very impressive organization. There are about 1,600 local chambers with a membership of 500,000 businessmen. More than 2,000 delegates from 46 states convened for the annual convention recently held in Washington. They met in the midst of disappointed expectations for better business in 1939. *Time* calls business this spring "soggy."

> Striking fact about this spring recession is that it cannot be explained by the same causes as the 1937 recession which broke the steady progress of recovery. This year the government has distributed through WPA about $100,000,000 a month more purchasing power than it did in 1937. In crucial months of 1937 it actually collected more in taxes (the increase building up Social Security reserves, not abolishing the federal deficit) than it paid out, thereby taking more out of the public economic pot than it put back.
>
> This year the situation is reversed. The government's disbursements are considerably bigger than its take, bigger even than the $100,000,000-a-month increase in WPA spending. In January, February and March the government put around $750,000,000 more into the pot than it took out.
>
> One explanation for the failure of the government contribution to keep recovery going is that the public has not chosen to spend the money, that it is hoarding spending power as it did for a time early in 1936 and 1938; later in both years this purchasing power came out of hiding. If it comes out later in 1939 it may well start recovery going again, perhaps about the time that businessmen begin to feel sure that a major recession is at hand.

Business Week points to a problem many publications notice:

> The important task of the moment, then, becomes that of disassociating the link which connects crisis abroad with bad business at home. It is important to realize that American business can have a considerable measure of prosperity —nothing like the old prosperity of 1929 and probably not that of 1937, at least in the near future, but certainly better than the current level—even if the European situation continues as bad as it is now. Once this idea begins to permeate the businessman and investor—and, as the crisis lengthens out and thus is perhaps deadened little by little in its effects, the idea should gradually spread—it is not too much to hope for at least some degree of improvement in confidence and therefore in buying.

The Chamber of Commerce method for bringing an improvement in domestic business was strongly conservative and strongly underlined throughout the convention. The great hope was recorded in *Business Week:*

> Any observer who sat in on luncheon conversations or listened to the numerous hallway confabs of the 2,000 businessmen could get the big idea that "1940 was just around the corner"—bringing a conservative administration—but willingness to look facts in the eye and talk to the present Congress and the present administration was very much in evidence.

Outgoing president of the Chamber early in the session summed up a program:

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1. Remove tax deterrents which discourage investment in both established and new enterprises;
2. Abandon unwise public spending policies;
3. Modify laws relating to the issuing and marketing of private securities;
4. Discontinue government competition with private enterprise;
5. Abandon monetary manipulation and modify the policy of artificially cheap money;
6. Modify banking laws to permit greater freedom of private initiative in underwriting security issues;
7. Discontinue unnecessary investigations which create apprehension and impose needless burdens upon industry and trade.

As the *Christian Science Monitor* put it:

> The president of the Chamber of Commerce told the New Deal in so many words to let business alone.

On the same day two special addresses produced a different interest. The *Monitor* reports speeches by Thomas J. Watson and J. Stanley McLean:

> "The war would be so destructive," he [Mr. Watson] said, "that it would mean a complete economic collapse for the world and destruction of civilization as we understand it." His own organization [the International Chamber of Commerce], he said, "is working for world peace through world trade." He urged stabilization of currencies, removal of trade barriers, and limitation of armaments.
>
> J. Stanley McLean, president of the Canadian Chamber of Commerce, said a businessman's first obligation is to his employees. His next obligation, he said, is to build up reserves to keep the business going. Shareholders, he said, are entitled to a certain percentage of profits realized after these obligations are met, but above this percentage profits should be divided between shareholders and employees.

Resolutions passed by the Chamber were so long that no newspapers printed them in full. The summary in the New York *Herald Tribune* is as long as we have room for:

> In a resolution on the Works Progress Administration, the delegates contended that this New Deal agency had not reduced unemployment and that its expenditures had been a major contributing factor in the mounting federal deficit.
>
> Other resolutions included: National defense—Appealed to all nations to settle differences by orderly and peaceful means, and said the nation should be adequately prepared to defend the national integrity.
>
> Agriculture—Restrictions narrowing the field of buying and selling should be eliminated to encourage free and open markets for agriculture. Industry can aid in the solution of agriculture's problems "through expanded production and additional employment of labor through private enterprise."
>
> Federal taxation—Urged repeal of undistributed profits tax, equitable provisions for carrying forward operating losses of one business year to offset against earnings in subsequent years, reduction in individual surtax rates and modification of estate taxes to mitigate "destructive effects" of high levies. State and local taxes exceed federal levies and create new impediments to interstate commerce. Business should vigorously oppose attempts to increase the tax burdens upon industry and commerce.
>
> Capital markets—Congress should modify laws regulating issuance of private securities to encourage a flow of capital into old and new enterprises.
>
> Transportation—Legislation should be enacted to preserve private ownership and operation, to remove obstacles to voluntary railroad consolidations and operating economies and financial adjustments.
>
> Social security—Financing of old-age pensions should be placed on permanent pay-as-you-go basis.
>
> Monopoly committee—Should study desirability of relaxing anti-trust laws.
>
> Export cotton—Strong opposition to export subsidy program and barter of loan stocks to foreign interests.
>
> Federal licensing of corporations—All such proposals opposed.
>
> Federal debt—Present limit of $45,000,000,000 should not be exceeded.
>
> Devaluation—Congress should not delegate to anyone else power to change monetary basis.
>
> Monetary policy—Repeal of the amendment of Senator Elmer Thomas authorizing issuance of $3,000,000,000 in greenbacks.
>
> Silver purchase act—Repeal of foreign silver purchase provisions; continuance of domestic silver buying.

These resolutions, as the paper well points out, "in effect would throw overboard every major piece of New Deal legislation." An editorial hints it is not altogether sufficient:

> There has been, if anything, too much emphasis in recent discussions of the business situation on three-point programs, five-point programs and ten-point programs and too little emphasis on broad underlying policies. What is needed today is not the grudging concession to business of this modification of the revenue act or that relaxation of the securities and exchange act but a completely new view at Washington. Mr. Hanes summed up the situation when he said that "we can attain prosperity only by increasing industrial production, and we can increase industrial production only by creating and maintaining conditions under which private enterprise can make reasonable profits."

The New York *Times* review by Turner Catledge says:

> When they quit Washington on Thursday night they left behind a lengthy indictment of the New Deal. It was framed in a twenty-six point program which the businessmen advanced as the "key to recovery." Basically it was a demand for wholesale alteration or repeal of some of the administration's most precious reforms, including the labor laws, Social Security Act, spending and monetary policies and socially designed taxes. . . .
>
> The hope for government-business peace, therefore, is not in sensational concessions, either at the hands of the administration or of Congress. It lies in the acts which Congress, made up of representatives of sectional interests, who invariably are men and women seeking reelection, may feel compelled to take and which the administration may be persuaded to accept on the very practical basis of political necessity.

Secretary of Commerce Hopkins, after a yacht trip with the President, said:

> I found their speeches pretty dull reading. None of this pessimism is warranted by the improvement of business on a good many fronts. There's every reason to believe that there is going to be a moderate and steady rise in business for the balance of this year. . . .

The *Herald Tribune* felt they had found a cleavage in the administration:

> Secretary Morgenthau, whose press conference followed Secretary Hopkins's, was eloquently silent when asked to reconcile their divergent views. Mr. Morgenthau started out by saying there was nothing new to report on taxes, and then he volunteered this comment on the agricultural appropriation bills:
>
> "The agriculture bill calls for $1,311,000,000, which is $372,000,000 over the President's budget estimate. I don't care to discuss the merits of the bill, but I do want to say the increase added to our present deficit disturbs me greatly.
>
> "I think if they are going to add $372,000,000 to the present deficit, it should be up to Congress to meet the increase."
>
> Repeating that the additional deficit "disturbs me," Mr. Morgenthau observed: "It's about time we began to taper off."

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Problems of Milk

A FEW DAYS ago the Senate Appropriations Committee approved a $338,000,000 increase in the Agriculture Department Supply Bill, largely intended to make available parity payments to farmers and the distribution of crop surpluses. The New York *Times* reports:

> As finally approved the bill totaled $1,216,458,572, an increase of nearly $400,000,000 over the House measure. The budget had estimated $841,576,051 for the next fiscal year, and appropriations for 1932-39 totaled $957,915,279. If put through in its present form, this one bill would wipe out, by more than three times over, the savings which the economy bloc so far has been able to make in appropriation measures at this session.

The Senate committee, however, seems agreeable to extend to this bill a general appropriation cut of ten or five percent, to be applied horizontally to all expenditures. And the parity payments provided for would be made only if the prices of cotton, corn, wheat, rice and tobacco sank 25 percent below parity level. It is possible that they would not do so.

At the same time TNEC hearings on the milk business serve to place this in the forefront of public interest, as far as agriculture is concerned. Early in March TNEC heard the case against the big milk companies, largely presented by witnesses opposed to the big dairies, and notably by Frederic C. Howe, former consumers' counsel for the AAA. *Business Week* summarized his testimony as follows:

> It was Mr. Howe's contention that when big business entered the milk industry fifteen years ago, it quickly organized it on a nationwide basis through various artifices. He charged that by controlling pasteurization plants, for instance, the big distributors were able to throttle competition. He cited FTC figures showing that between 1923 and 1938 the National Dairy Products Co. absorbed 300 dairy companies, 270 of which were engaged in the distribution of fluid (bottled) milk, and that Borden took over 270 companies.
>
> These corporations, he said, either by themselves or in colaboration with other distributing agencies, controlled the fluid milk industry, and their monopoly was in part responsible for the general depression of agriculture, because it was able to fix an artificially low price to the producer as well as a high one to the consumer.

The *New Republic* has a good deal to say on this subject, objecting to the evidence heard against the big companies on the ground that it was inadequate:

> Although the Temporary National Economic Committee devoted less than two full days to presentation of the public's case against monopoly practices in milk and heard no representative of dairy-farm or consumer organizations, enough evidence was forthcoming to paint the outlines of a characteristic and crucial "want amid plenty" problem. . . . The testimony and statistical analyses by Dr. Frederic C. Howe of the Department of Agriculture and Kemper Simpson of the Federal Trade Commission show that since milk distribution became a big business the margin between what the farmer gets and what the consumer pays for milk has widened. In 1923, when the National Dairy Products Corporation was formed, the dairy farmer's share of the milk consumer's dollar was 52 cents. Ten year later it was 35 cents.
>
> The monopolists are perpetually talking of a supposed surplus of milk and assuring the farmer of their generosity when they buy this "surplus" at distress prices, but an AAA official estimated some years ago that if pinch-faced children in the slums and the pellagra-ridden South had sufficient milk there would be a shortage of 15,000,000 cows. Big-business methods in milk have meant, not economy and efficiency in distribution, but a greater power to exploit both farmer and consumer.
>
> It is a pity the monopoly inquiry did not invite farm and consumer organizations to speak on the milk problem, for then the hearings might have gone beyond familiar evils and generalities to the concrete and immediate problems involved in AAA milk-marketing regulation.

Business Week goes on to summarize the answer given by the presidents of the two big companies to the accusations of Mr. Howe and the Federal Trade Commission:

> In their separate statements, Presidents McInnerney and Montague contended that their companies do not monopolize the industry. Collectively they processed and distributed only 13.17 percent of the 1938 production, 6,737,000,000 quarts out of 51,154,000,000. Answering Mr. Howe's contention that the big distributors control pasteurization plants which they use as tools of monopoly, the witnesses said that a small pasteurization plant can be purchased for two or three thousand dollars and that thousands of new milk companies have been organized since pasteurization became a common practice.
>
> Primary causes of the dairy problem, as listed by the company presidents, were: (1) artificial and arbitrary price-raising through governmental price-fixing—a program which is strongly supported by farmers, who want a high wholesale price; (2) the restricted consumer purchasing power of the past few years; and (3) labor demands for higher wages. . . .
>
> The difference between the prices for fluid milk and manufactured milk did not enter into Mr. Howe's computation of the "spread" for the milk industry—the difference between the wholesale price and the selling price—according to Mr. McInnerney. He asserted that Mr. Howe had just considered the price differences for fluid milk and had computed a "spread" of 6.73 cents, whereas it actually is only 5.76 cents, since the farmer's income is a blend of the prices he receives for milk in both markets.
>
> Charts were offered in evidence to show that: (1) in the depression dairy prices went down more rapidly, came back more slowly, than averages for all foods and for the cost of living generally: (2) National Dairy earned 7 cents per dollar in 1930 and 3 4/10 cents in 1938; (3) its customers would each be 1/5 cent a day richer if they got all of National's earnings, or its farmers would each get 1 1/5 cents a day more if they were given the earnings.

Meanwhile the public awaits the Supreme Court's decision on the appeal taken against the decision of Federal District Judge Frank Cooper which held the New York milk marketing agreement unconstitutional. This agreement has the support of the large dairy companies and some organized farm groups. The *Christian Science Monitor* quotes Miss Vera McCrea, of the home department of the Dairymen's League Cooperative Association:

> We believe that such a bargaining agency working with an organization of milk distributors is a fair way to sit down and bargain with one another. The federal marketing agreement sees to it that all parties live up to their part.

To this the *New Republic* objects strongly:

> The federal-state regulatory set-up in New York was conceived in the councils of the monopolists and supported in Albany and Washington by their lobbyists. The basic fallacy, the contention that "company union" cooperatives genuinely represent the dairy farmer, is reflected in a system of block voting that makes a joke of the democratic

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referendums which are supposed to pass on marketing agreements. The same illusion finds embodiment in price-pooling provisions that benefit the big distributors at the expense of the independents. Finally, the complex system of classification developed by the big combines as a means of milking the dairy farmer was taken over in its most extreme form by the AAA in New York.

The *Farmer,* of St. Paul, Minn., reports that the dairy farmers of Minnesota and Wisconsin have voted to approve another proposal for the solution of their problem:

> The proposal is that Congress make dairy products a basic commodity under the AAA. In brief, it provides: first, for production allotments, either on a cow or butterfat basis, with payments of 5 cents per pound for all fat produced within the allotment, plus parity payments; and, secondly, for marketing quotas whenever production outruns demand. In other words, dairymen would be told how much butterfat they could produce, just as the corn and wheat growers are told how much acreage they may devote to these crops. In case surpluses pile up, they could be told how much they could sell just as corn and wheat growers will be told if supplies of these two commodies become too large and they vote for marketing quotas.

To all of this one cannot help having the reaction that schemes for the rehabilitation of the farmer are largely tinkering, and that a genuine improvement can only come from a deeper understanding of all the forces at work and all the problems to be met. Writing in the *Farmer,* Harry N. Owen gives an interesting account of the dairy marketing scheme worked out in New Zealand:

> In May, 1936, the Primary Products Marketing Act was passed establishing fixed prices for dairy products, with provision for extending the scope of the act to other products. Under the law a Primary Products Marketing Department was established. This is headed by a Director of Markets, appointed by and responsible to the Minister of Markets, a cabinet officer. All this department has to do is "to determine the fixed price to producers and to undertake all activities, such as handling, insurance, transportation and storage incidental to disposition of surplus produce in foreign markets."
>
> Under the terms of the law the Primary Products Marketing Department assumed ownership of all butter and cheese exported on and after August 1, 1936, paying the producers the fixed or guaranteed price.
>
> If the butter or cheese is sold at a profit, over the fixed price, plus all marketing expense, the PPMD turns the money over to the New Zealand government. There is no prorating back to the producer. The price he gets on delivery to the PPMD is all there is to it as far as he is concerned. The theory is that profits in one year will be offset by losses in other years, so over a series of year the plan will be self-sustaining. Neat trick, if it works.
>
> The plan has been in operation for a little less than three years. Full data are available for two; the third-year figures are estimates. For the fiscal year ending July 30, 1937, the loss was $1,375,940 (figuring the pound sterling at $4.87); for 1938 the profit was $2,702,000. For 1939 the loss is estimated as $7,475,450, but as the 1939 fiscal year does not end until July 30 this figure may be changed considerably, in either direction. Taking it at its face, we find the first three years of the experiment will cost, in round numbers, $6,000,000. Of course, as we figure in the United States, this is chicken feed, but it is a material sum for a population of 1,573,000 (1936 figure) to absorb.

Obviously such a scheme makes dairy exports a government monopoly and can be terribly expensive if the world price is low; but at least it can supply interesting yardsticks as to the cost of marketing and distribution and as to reasonable "costs of efficient production."

The Stage & Screen

Billy Rose's Aquacade

THOSE who love swimming or amusing vaudeville or the parade of pretty girls in stunning costumes had better at once hie themselves to the New York World's Fair and pay the forty cents which will admit them to the Aquacade. They will see Eleanor Holm and Johnny Weissmuller, both in solo swimming and in a duet to music; they will see some of the most skilful of all divers, including a water clown who is more exhilarating than a seal; they will see a whole *corps de ballet* of swimmers go through geometrical figures to the music of an orchestra. These artists do their stunts against a background painted by Albert Johnson, and between swims some of the handsomest girls of recent years parade around the pool arrayed in costumes designed by Raöul Pène du Bois. But perhaps most delightful of all are West and McGinty with three companions in a knockabout sketch which has to do with the building, or rather unbuilding, of a house. With hammers, saws, boards, sawhorses these five mountebanks give an hilarious exhibition of how not to build the house. Everything they do is wrong, and everything they do is magnificent. It is even more magnificent than the swimming, and that is praise indeed.

The Cradle Song

THE SPRING PLAY CYCLE of the New York State Catholic Theatre Conference opened last week at the Barbizon-Plaza Theatre with the members of Props and Paint of the College of New Rochelle presenting Gregorio and Maria Martinez Sierra's delightful play, "The Cradle Song." The Sierra play is peculiarly suited to Catholic amateur production, and the students of the College of New Rochelle give a most sympathetic and atmospheric performance. Indeed several of the young women give impersonations which would not shame the professional stage. Especially good were Dorothy Stackpole as Sister Marcella, Janet Griffin as Sister Joanna of the Cross, Virginia Mainella as the Vicaress, Marion Halbritter as the Prioress and Mary Dooner as Teresa. Excellent also was the singing and the settings by Elena Allegro and Lester Polakov. The opening bill of the spring cycle is of good omen for what is to follow. More than twelve Catholic colleges have cooperated in the cycle under the state chairmanship of Mrs. Christopher Wyatt, with Miss Helen Purcell as secretary and a committee of patrons headed by Bishop Stephen J. Donahue. Plays which will be given during the cycle include "Murder in the Cathedral," "Marie Adelaide, Duchess of Luxemburg," "Monsignor's Hour," "The Dream Slayers" and "The Far Off Hills." GRENVILLE VERNON.

Readers of THE COMMONWEAL, *and especially those interested in its theatre page, will be glad to learn that its dramatic critic, Mr. Grenville Vernon, is planning to lecture this coming autumn and winter before Catholic groups and schools. Mr.*

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Vernon has chosen seven titles for his lecture subjects: "Religion Returns to the Theatre"; "The Leading American Playwrights from Clyde Fitch to Philip Barry"; "Famous Plays and Players of Today, Estimates and Anecdotes"; "Last Season and This in the Theatre"; "What Is Wrong with the American Theatre—and What Is Right"; "The Unknown Playwright Comes to Broadway—How a Play by a New Author Gets to Be Produced"; and "The Romance of Grand Opera." All inquiries regarding dates for Mr. Vernon's lectures should be made to the Lecture League, 415 Lexington Avenue, New York City.—The Editors.

Stranger than Fiction

THE FIRST PART of "Confessions of a Nazi Spy" throws you into immediate terror for the safety of the American way. What with German spies pouring into this country, military and state secrets pouring out, bunds with "Hitler-happy crackpots" starting everywhere, insidious Nazi propaganda smearing the land, you would think that Germany was already at war with us. But once G-man Edward G. Robinson and his F.B.I. get things under control, expose the villainous spies, sneering Gestapo and underhanded Nazi activities, you relax and feel sure that the Constitution and Bill of Rights are safe for a while. What this timely film lacks in subtlety, it makes up for in excitement, brutality and realism. With the aid of Leon G. Turrou, former G-man who exposed the Nazi spies tried in New York last year, Anatole Litvak has directed a strong, stirring film that uses photomontage, a narrator and such skilled players as Paul Lukas, Francis Lederer and George Sanders to shout its menacing message. But is this the beginning of Hollywood's spy cycle that will put a German behind every door? Are we now to have a series similar to those "Beast of Berlin" films that fanned our hatred in 1917?

If you take away the elegant old-time tunes from "Rose of Washington Square," you have left the outline of a plot that is strangely reminiscent of Fannie Brice's romance and rise to stardom, and the script does little to pep up this rather pathetic tale. It starts in a burlesque house where Al Jolson sings "Pretty Baby" and Alice Faye is trying to get on. She goes along all right until she meets up with Tyrone Power, a cheap, gum-chewing chiseler who brings our Rose much happiness and great sorrow. Tyrone's fans won't like seeing him get a sock on the chin and a five-year sentence. But oldsters will get mellow over Jolson's revival of "Mammy," complete with quivering voice and on one knee, and "California, Here I Come." Miss Faye isn't quite Miss Brice, but she moistly sings "My Man," "I'm Just Wild about Harry," "The Vamp" and other top-notch songs of the early '20s that make this picture a nostalgic treat.

"Lucky Night" tries to be a whimsy with Myrna Loy and Robert Taylor, but turns out to be more like a rehash of Scott Fitzgerald's jazz age stuff, that went haywire in the making. Cora and Bill meet on a park bench, fantastically win a lot of money, go on a binge and wake up—married. Whimsical Willie wants to continue playing and breaking all the conventions, but Cora wants safety. Bill wins after much silly and phoney conversation. Norman Taurog who directed this mess should have known better.

PHILIP T. HARTUNG.

One Nature—One God

By H. A. JULES-BOIS

IN HIS NEW BOOK, the Abbé Klein elucidates the central mystery of the Godhead first by texts taken from the Gospels, the Acts and the Epistles then by the uninterrupted teaching of the Fathers of the Church. Moreover, it is, if I may dare say so, ceaselessly rejuvenated and adorned by the beauties and consolations with which theologians and saints have invested it. Impenetrable indeed, it still speaks with mysterious intimacy to the heart and mind. For my part, I am persuaded that the most secular-minded reader, chancing upon "Le Dieu des Chrétiens," will feel an interest and attraction he could not have foreseen. This mystery, even though it surpasses our power to understand, transports and elevates the intellect, instead of depressing and discouraging it.

M. l'Abbé Klein modestly confided to an interviewer from *La Croix* (Paris): "I simply wanted to present, in a form unsophisticated and accessible to everyone, what history and theology teach us about this sublime Mystery, in order, if possible, to render more fervid and more extensive our devotion to the Holy Trinity." To this purpose he has brought the clearness of the thinker, the erudition and fervor of the theologian and the classic limpidity of the French language. Such a book should not merely multiply proselytes. It should deepen and vitalize the faith of some of that large number of the faithful who content themselves with repeating formulae without sufficiently assimilating their sense—living on the surface of religion, instead of allowing it to impregnate the soul. Intellectual sloth, fear (may we say "phobia"?) of the Mysteries are found today, as always. Many shrink from plumbing these radiant abysses of wisdom, happiness and love, as though it were hazardous if not a foolhardy undertaking.

Though the human mentality is incapable of comprehending the Mysteries of faith in their fullness, we are bound to believe, as the Council of Vatican put it, that "we can, enlightened by faith, obtain a useful knowledge of these sublime verities." In a review of this length, it is hardly possible to bring forward all the useful knowledge which the Abbé Klein presents on the Trinity, enumerating and analyzing thoroughly the precious deductions we have the right to draw from such divine data, under the guidance of the Church. Briefly, his capital point is that, despite the worlds of theological and philosophical discrimination which have gone into the definition of the Trinity, the God of the Christians is not a solitary abstraction, like the supreme being of the deists, or that exiled and fastidious monarch whom Aristotle proposes to his initiates. Our God is "aliveness" itself: a Father watching over us with infinite tenderness and patience, Who sent his only Son to earth to suffer, die for and redeem us. Then we are reminded of the treasures of meaning in the further truth, that the reciprocal and

[1] Abbé Félix Klein, "Le Dieu des Chrétiens" (Notre foi en la Trinité). Paris: Editions Spes.

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perennial love Father and Son bear each other is the Holy Ghost: three Persons, but one nature and one God. The Mystery of the Incarnation, completing the Mystery of the Trinity, allows us to know that we, "miserable worms," as Saint Teresa of Avila called us, are summoned to adopted sonship through the merits of Christ: stupendous, inexhaustible miracle of mercy, opening up the sole path of salvation.

The concept of the "ternary" or the "triad" has seemingly always haunted mankind. But no true formulation of the Triune Divinity was attainable before the coming of Jesus Christ, followed by the coming of His Spirit, Who is also the Spirit of His Father. Those giants of the mind, Pythagoras, Plato and Plotinus, could not dissolve from about their proud understanding the veil of ignorance and uncertainty, which only the prophets of the Ancient Law had sometimes partly torn with their thunder. The Greek "trios" are mere fables, vague apperceptions without any direct and authentic approach to the supernal reality. As to the Hindu Trimourti, of which exegetes hostile to Christianity have made much, it is more a parody than a forecast. Brahma, Vishnu, Shiva are three different divinities, each having his fanatic sectaries, with rites more often than not repulsive, even obscene. Naturalist also is the ancient triad of Osiris, Isis and Horus—a sun-myth, or, in its better aspect, a symbol of the primitive Egyptian family on the banks of the Nile. With these either we stagnate in the cold regions of metaphysics, or it is the *libido* that is emphasized, the inferior instinct seeking to usurp the attributes of the deity. Christianity alone has found the genuinely spiritual, because it alone is rooted in the supernatural. Christianity alone has known how to remain human, while lifting us toward heaven. Once more the Abbé Klein is right, in affirming that "the Trinity is unknown, outside of the Gospel." This does not mean, on the other hand, as he perspicaciously remarks, that the dogma of the Trinity is not reflected in the human soul and in the universe. Though imperfectly and half-obscurely, the creation mirrors its Creator.

More Books of the Day

More Spring Fiction

The Bridegroom Cometh, by Waldo Frank. New York: Doubleday Doran & Co. $2.75.

THIS LATEST NOVEL by Waldo Frank, whose writings over the last twenty years include story, history and criticism, represents very definitely a progression in depth over his last novel—"The Death and Birth of David Markand." The characters live with a more intense life, the action goes deeper, the prose is more richly orchestrated, and the elements of the novel-form are fused into a more organic whole. In "The Bridegroom Cometh," which is a living synthesis of story, history and criticism, Waldo Frank realizes the conception of art expressed by one of the characters, who says: "The artist was a creator of worlds. Every work of art was a world, large or small, partial or cosmic. . . . The materials with which the artist creates his world are of two

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kinds, roughly: the physical and the cultural. . . ." As a profound parable of love, "The Bridegroom Cometh" his many levels of meaning.

On the story level, there is the moving tale of Mary Donald, and, counterpointed to this, as in a fugue, the theme of Martha, Mary's sister. Some parts of the story are treated with such clinical directness that unless the reader is well initiated in the modern novel of a D. H. Lawrence, Marcel Proust or James Joyce, he may be scandalized. The novelist may describe certain aspects of evil, depending on the height from which he views it and the purity of his motives, but this raises the difficult problem of art and morality, treated with such breadth by Maritain, Mauriac, Eric Gill and other French and English writers. Those who are offended by the frank portrayal of things that were hardly mentioned before in novels and are still left unsaid in most novels, and those who regard any work of art not primarily from an esthetic but from a strictly moral point of view should not expose themselves to the shocks they might well get from some parts of the story.

In her search for love, Mary must leave the narrow confines of her family, and its religious sectarianism which in its escapist impatience for the "second coming" denies this world; must leave her bourgeois husband tied to his dominating mother and the stifling interests of his class; must leave behind her the lies of a decaying world and its corrupt, divided men and women, so as finally to embrace the poor and oppressed. Painfully and slowly, Mary overcomes the obstacles to love: the impurities, a subtly disguised self-love, the projection of this self-love to parent and family figures and their substitutes in the form of teachers, schoolmates and others.

Mary's search brings her at last to the acceptance of the submerged majority—the oppressed workers in whom slumber vast potentialities for creating a better world. There are difficulties with the communist party, of whom Mary says, "they work day and night for love of man and they do not love." David Markand, who helps Mary in her pilgrimage, reflects on the communists, "God bless 'em; but they don't know man. Their discovery of a law that explains a part of history to their simple minds, and flatters their class and their suppressed romanticism, blinds them to self and man. Who'll put the world together?" "You must be the active one," David Markand tells Mary, "events now must happen to you," but even at the end of her search Mary has still to learn that love to be effective must be organized. The comprehension of this truth would give a better understanding of the Catholic Church and its rôle in history; Markand then might not have thought of his Catholic wife Helen that, "she and her Catholics believed in evil, but not in action against it. They turned to a magic called the sacraments to get rid of evil." The organization of the brotherhood of man by the Church in no way excludes its organization in the temporal order. To put love in order requires the strength to overcome evil, and resolve the forces of hate opposed to love. Mary's central weakness is her failure to recognize sufficiently the operative presence of these forces, the resolution of which is not the idealistic solution of understanding, but a more strongly organized love that can counteract hate.

The deeply moving story is integrated with the history, and on the history level, "The Bridegroom Cometh" presents as sharp a picture of America as has been presented by any of its major writers. This picture mercilessly lays bare the social, political and economic factors that prevent the forces of love from shaping a human society in which free human beings can develop both materially and spiritually.

The criticism is integrated with both the story and history; on the critical level, some of the more profound philosophical reasons for the contemporary disorder are exposed. Catholic readers will appreciate the discussion in which the protagonist criticizes the bourgeois, atomic, conception of man, and accuses Shakespeare of being, "the most perfect heir, the spoiled child of Catholic Europe . . . squandering the inherited riches of his fathers."

The reader who is at all acquainted with Catholic philosophy will appreciate some of the rich philosophical explorations, especially that of the machine: "There's an *a priori* problem in the machine, a problem of will. . . . We must examine the destiny of the individual will at odds with the ancient and the medieval Catholic cultures. You got to go back to Duns Scotus. . . ."

EMMANUEL CHAPMAN.

Wickford Point, by John P. Marquand. Boston: Little Brown and Company. $2.75.

WHILE perhaps not as perfectly of one piece as "The Late John Apley," Mr. Marquand's latest novel is a delightful work. There are moments, especially in the portions dealing with Bella Brill's relations with Berg, which seems skimpy and magazinish, but these moments are beautifully atoned for by the great bulk of the writing. For Mr. Marquand's novel is not really a novel of plot but one of character and of character seen in retrospect. The Brills of "Wickford Point" are real people—perhaps in a double sense—and Marquand has understood and made them startlingly visual. In fact I myself know of no woman in American fiction since Willa Cather's "Lost Lady" who possesses the charm of Cousin Clothilde. And then Allan Southby, the Westerner who became an instructor at Harvard and tried vainly to become more New England than the real thing. To a Harvard man and a New Englander, such as the present reviewer, he is a character so true to life and yet presented with such a poignant irony, that he emerges almost too good to be true. The scene where he has the popular magazine writer and the author of a best seller read his attempt at fiction may be subtle and malicious, but it reads thunderingly true. Mr. Marquand started out as a magazine writer, and he knows the limitations of that craft. His latest novel, aside from being a delightful essay in ironic realism, is a lesson in how to write. It should be used as a text-book by every young writer.

GRENVILLE VERNON.

The Young Cosima, by Henry Handel Richardson. New York: W. W. Norton. $2.50.

THERE ARE a good many angles from which one might approach this carefully grounded and delicately articulated historical romance. It is a remarkable recreation of the past, with its pictures of mid-nineteenth century Berlin, Zürich and Weimar and its evocation of the world of the romantic movement, as yet far from exhausted in its shaping of music and of life. Or viewed from another angle, it is a singularly informed and imaginative study of the processes of artistic creation, with its stresses and its ecstacies, its perennial absurdities and its spasmodic grandeurs. Indeed, one will go far to find a richer, more realistic, more understanding presentation

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of musical genius. There is nothing to be said against Wagner that is not here fully substantiated, and yet the spell of his tremendous energy, his wide-ranging humanity, his greatness and his charm is never broken. Indeed, the author has done nothing better than this portrait of the composer, which at once gives the excitement of genius and yet makes it seem possible and actual.

But the finest thing in the book is the story of the awakening of a very remarkable woman. It would not be true to say that at the beginning she is a passive and unformed girl, for already the character of the young woman who so capably takes in hand her romance with Hans von Bülow is a very definite and strongly marked one. But so far its formation has been moral and intellectual. Whatever of romance there is in this young woman is more a matter of the imagination and of the mind than of the senses. And this impression of the young Cosima deepens as one watches her struggle with the almost overwhelming odds of the complications of her unconventional family background, of her marriage to a man who probably should never have married at all, as she once said, and of all the human vicissitudes.

The young daughter of Liszt belongs to the romantic movement in that the pattern of feminine realization is a complete and wholehearted devotion to a great genius and through him to what is for her the supreme cause, music. She thought Hans von Bülow was the man, but clearly he is of that secondary type who finds in his service of others not only a satisfaction of generous impulse, but also a justification for the postponement of the battle with his own not quite adequate resources. Cosima finds it out, and in the ruthless and egotistical Richard, whose demands she first resents and then accepts, she finds the man who is great enough. It is a very rich and complex passion, this which seizes her, a thing of the senses and the mind and the imagination at once. Magnificent as it is, there is something ruthless in Cosima's devotion. The passion for self-realization is in it, quite as much as in Richard's passion for his music, and it is all on a quite heroic scale. But the age-old question will not down: are the rights of genius paramount in all regions? Hans is a poor thing compared with either Richard or Cosima, but there is a realm in which even the second-rate have their rights. It would be unfair to say that the author is unaware of that, but her real strength lies in the brilliance with which she presents her two geniuses, pulled together by a magnetism which, one is sure, they will not ultimately resist.

HELEN C. WHITE.

Pale Horse, Pale Rider, by Katherine Anne Porter. New York: Harcourt, Brace and Company. $2.00.

WITH THESE THREE NOVELETTES, Katherine Anne Porter establishes herself as a prose stylist of first rank. Clarity, simplicity and delicacy mark her writing, that is peppered with well turned phrases and saucy freshness. Precise, poetic and decidedly feminine, Miss Porter paints her pictures in lovely soft tones and then sharply runs a line of bitter satire through them.

In "Old Mortality," the best of the three short novels, two delightfully pert little Southern girls, Maria and Miranda, are brought up on memories—memories that began years before they were born. Satin slippers, dances, began years before they were born. Satin slippers, dances, everyone's favorite, was their Aunt Amy. Amy is a legend. As the years go on, Miranda learns the truth about the spoiled darling, Amy, who left a path of wreck-

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age behind her, about chivalry smothered under pretty names, about sex-ridden belles. Resenting her family's memories of the past, Miranda resolves to see the truth of life for herself. The second story, "Noon Wine," is a trick in contrasts. It starts as a quiet idyl when the strange, skinny Swede with colorless eyes comes to a family in Texas and becomes, during his nine years as a farmhand there, the hope and prop of the farm. It ends in Faulknerish violence, hysteria and suicide when another stranger comes to claim the Swede as an escaped lunatic. The title story is a sour tale concerning the fear and skulking about and lying that worries the stay-at-homes in 1918. Death hovers continually during this "funny war" and comes very close to Miranda, presumably the Miranda of the first story, whose convent education obviously did not "take." Influenza throws her into feverish deliriums. Her stubborn will to live strangles the Pale Rider; but her soldier-lover dies in the plague. The war is over—with a strange silence.

Readers of Miss Porter's first book, "Flowering Judas," waited impatiently for her second, and are now rewarded; but not with enough, they will feel, and will continue to wait impatiently for a third, which is not promised soon. Polished prose of this kind is slow in the writing; but it survives.

PHILIP T. HARTUNG.

The Heroes, by Millen Brand. New York: Simon and Schuster. $2.00.

THE WATERS of contradiction flow under the popular piers of "security" and "leisure time" when Mr. Brand demonstrates how little such terms mean in the enforced leisure and security of a soldiers' State home. It is a discouraging picture of the small comfort the nations' gratitude affords its veterans. "The three of my three hundred and fifty ragamuffins left alive are for the town's end to beg during life," said Falstaff after the victory at Shrewsbury, but if their beggary were well rewarded, probably they were happier almsmen than one-armed George Burley, when the loss of his job forced him to leave his sister's house for the soldiers' home. As a home, there was nothing against it. The superintendent was just; the food good; the rooms comfortable. Everything was provided the "heroes"; fresh vegetables and milk, billiards, radios, a library—that was never used—and a graveyard, but each man was secretly eating out his heart to return to the struggle and sweat of the life just beyond reach in the factory town visible from the varandah. The mutilated veteran who finally finds himself a grilling factory job with just enough wages to keep himself in a grubby tenement room becomes the envy of the other pensioners. When Burley falls in love with a mill hand, there is a substantial reason for him to regain his place in the economic world. The bonus takes on a happier glow when it gives him a new start.

Mr. Brand has contrived the monotony of institutional life so realistically that it unfortunately makes for monotony in the reading. The interest lies more in the questions he raises. Leisure time is certainly no asset without previous training for it. A curious fact of American psychology is brought out in the contempt of the townspeople for the inmates of the home. According to utilitarian standards the former hero here is no equal to the present worker. That accentuates the helpless inertia felt by the veterans. But is there any reason why a soldiers' home can't be run on a self governing, co-operative basis? Medieval Winchester supplied a separate

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cottage for each Saint Cross pensioner—individual gardens might have saved the homesick old Spanish War farmer from suicide. The one asset offered by the home is the sense of comradeship. Mr. Brand's characters are simple people of whom he writes with insight and sympathy, but "The Heroes" is really material for a short story. E. V. R. WYATT.

Iva, by Gosta af Geijerstam. New York: E. P. Dutton and Company. $2.00.

WERE THIS the first work of its author to be translated, it would escape some of the hazards of comparison inevitable now that "Northern Summer" and "Storevik" have given American readers a very happy impression of Gosta af Geijerstam. Such readers may need to resist some feeling of disappointment in "Iva"; yet it is unfair to set an apparently early novel against the sketches of the author's own charming family. Many of the merits of these sketches the novel possesses in generous measure.

Of a novel, however, we expect more than "Iva" achieves. It begins movingly, for strong dramatic promise inheres in the story of the eldest son who cannot keep his heritage in a society where land is not only a warrant of prestige and security but also the inexorable witness between those within and those without. The pressure of the snug community, of the family, living and dead, of the melodramatic Krispinus, of love for the now unattainable Aine and of a forced, loveless marriage with Barbo creates well-designed antagonism to the hero. So many valid plot elements demand a protagonist worthy their challenge; yet Iva Storgaarden, despite occasional passionate and impulsive actions, has but one basic answer to challenge—flight. Though his spiritual kindred belong to the literature of romantic naturalism, he does not convince us that any real love of solitude, of mountain or forest or wilderness water, motivates his escape. He is too muted and ineffectual a personality, too little acquainted with himself, to give meaningful center to even so short a novel as this: the study of so toneless a character belongs to briefer fiction. This disparity is a pity, for the separate episodes of the story have often genuine distinction and the world through which the people move is more memorable than they. Here we find not only the expected beauty of the northern scene but its starker, fiercer power as well. There are moments of terror to heighten our respect for Geijerstam's skill. OLIVE B. WHITE.

Born of Woman, by Raymonde Vincent. New York: William Morrow and Company. $2.50.

HERE IS A BOOK which can be recommended without hesitation to girls of high school age and which will also have a definite appeal to the adult reader. It is a story chiefly about Marie, a French girl who, when she was fifteen, went with her grandmother into a new world —a day's journey by cart—to the estate of Les Chaunes. In her new home Marie knew the happiness and sorrow, the hard work and the pleasure, the disappointment and the love which come with growing up. The quiet affairs of family life without sordid entanglements, the peace that can be known in a home even in time of war, the stability of values which good people possess without consciousness of them are all to be found in this refreshing novel. A prize winning novel in France where it originally appeared, this is the sort of book which is rarely found in contemporary literature. R. B.

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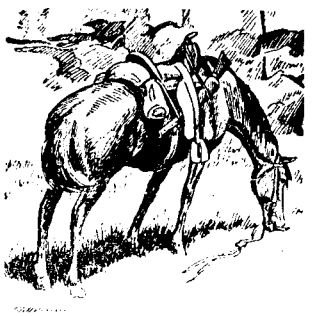

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The Inner Forum

THE "ONE-NESS" of the Church in doctrine and hierarchical authority is so characteristic a mark of her Divine Mission that Catholics are all too unaware of the perhaps equally characteristic multiplitcy manifested in her various rites. Actually there are no less than five distinct rites within the Church in addition to the Roman. Furthermore, thirteen languages other than Latin are used in the celebration of the Church's various liturgies.

Hence one of the principal aims of the first annual conference on Oriental Rites, held at Fordham University, May 3-6, was to bring to the attention of Catholics of the Roman rite some knowledge of their brethren who offer the Holy Sacrifice according to different rites and in different tongues. Appropriately, too, the conference commemorated the 500th anniversary of the Council of Florence-Ferrara, which almost succeeded in effecting a permanent reunion of the Latin and Eastern Churches.

Each evening leading authorities spoke on such topics as the various Eastern Churches, the origin and character of the various rites, their liturgical arts, and the reunion of Christendom. The only two lay speakers were contributing editors of THE COMMONWEAL. The choir of St. Michael's Russian Chapel rendered illustrative liturgical chants every evening. There was also an informative exhibit of Byzantine ikons, vestments and books.

On the final morning, May 6, there was a Concelebration of the Holy Sacrifice according to the Melkite, Italo-Greek and Russian rites in the Fordham University Chapel. Conferences like this were the wish of Pius XI, who accomplished so much for the Catholics of the East during his pontificate. The theme of the conference was once expressed by Benedict XV:

"The Church of Jesus Christ is neither Latin nor Greek nor Slav, but Catholic; she makes no difference between her children, and Greeks, Latins, Slavs and members of all other nations are equal in the eyes of the Apostolic See."

The following spoke at the conference: Rev. Frederick H. Chase, Rev. Thomas J. McMahon, Rev. Louis F. Hartman, C.SS.R., Rev. Gladstone O. Wilson, Rev. Joseph N. Moody, Rev. Vincent Donovan, O.P., William O'Meara, Rev. Francis J. Connell, C.SS.R., Rev. John LaFarge, S.J., Very Rev. James H. Griffiths, Maurice Lavanoux, Rev. Andrew Rogosh.

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